PART OF THE

SEVENTH AND THE EIGHTH ASHṬAKA,

OF THE

ṚIG-VEDA,

&c., &c.

ṚIG-VEDA SANHITÁ.

A COLLECTION OF

ANCIENT HINDU HYMNS,

CONSTITUTING

PART OF THE

SEVENTH AND THE EIGHTH ASHṬAKA,

OF THE

ṚIG-VEDA.

TRANSLATED FROM THE ORIGINAL SANSKRIT,

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PREFACE.

My work as editor has been very simple. I have left Professor Wilson's translation unaltered except where there was an obvious slip, or where Sáyaṇa's Commentary had not been followed. It is now nearly thirty years since Professor Wilson finished his translation. The progress of Sanskṛit scholarship may therefore perhaps be thought to have lessened the value of his work. I have endeavoured to meet this criticism by embodying in my notes (which are distinguished from those of Professor Wilson by being enclosed in square brackets) some of the results of modern German scholarship. My chief indebtedness herein is to Ludwig and Grassmann. In connexion with this subject it may, without ingratitude, be noted that there is a danger lest modern scholars should sometimes be credited with the results of native scholarship. It is not fair,

for instance, to give (as I have seen it given) Ludwig's name as an authority for an interpretation which can be found in Sáyaṇa. In revising the translation itself I have derived very little help from modern scholarship, except of course from Max Müller's invaluable recension of the Ṛig-Veda with Sáyaṇa's Commentary. The distinguishing feature of Professor Wilson's translation, whether for good or for evil, is its adherence to Sáyaṇa, and this, so far from modifying, I have, if anything, intensified.

A word of caution should perhaps be given to those who have no knowledge of the Ṛig-Veda, other than that derived from this translation. They must not think that the literary style of the translation faithfully reflects that of the original. Professor Wilson has, it seems to me, translated Sáyaṇa's paraphrase rather than the original text, and has often used a stilted or prosaic word instead of the homely, quaint, or poetic word which the original suggests. He has introduced into the text many of Sáyaṇa's amplifications and even his derivations. If I could have followed my own instinct, the translation would have been worded in simpler and more archaic English.

My thanks are due to my friend and respected teacher, Professor Cowell (who himself edited Vol. IV. and part of Vol. V. of this translation),

for selecting me to complete the work, and for assisting me in some of the more difficult passages. I have also to thank the Librarian and Sub-librarian of the India Office for the loan and gift of books.

W. F. WEBSTER.

LONDON, *August 24th*, 1888

ṚIG-VEDA SANHITÁ.

MAṆḌALA X.

ANUVÁKA I.

ASHṬAKA VII. CONTINUED.

ADHYÁYA V. CONTINUED.

SÚKTA I. (I.)

The deity is AGNI; the *Rishi* is TRITA ÁPTYA; the metre is *Trishṭubh*.

1. The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance.[1] AGNI, the bright-bodied, as soon as born, fills all dwellings with shining light.[2] Varga XXIX.

2. When born, thou, O AGNI, art the embryo of heaven and earth, beautiful, borne about in the plants;[3] variegated, infantine, thou dispersest the

[1] [Sáyaṇa explains this of the fire as brought from the *Gárhapatya* to the *áhavaníya*.]

[2] Yajur Veda, XII. 13, where Mahídhara takes it of the Sun. [Cf. Śatap. Bráhm. vi. 7. 3. 10.]

[3] *Vibhṛita oshadhishu*, according to Sáyaṇa abiding in the two pieces of touchwood which are vegetable forms, *oshadhi-vikáreshu*. Mahídhara explains the term as the cakes and other offerings, *puroḍáśádilakshaṇásu dátavyásu*, Yajur Veda, XI. 43.

nocturnal glooms;[1] thou issuest roaring loudly from the maternal (sources).[2]

3. May He, who as soon as manifested is vast and wise, and thus (universally) pervading, defend (me), his third (manifestation);[3] and when (the worshippers) ask with their mouths for his own water, animated by one purpose, they praise him in this world.

4. Therefore the genetrices (of all things, the herbs), the cherishers (of all) with food, wait on thee who art the augmenter of food, with (sacrificial) viands; thou visitest them again, when they have assumed other forms,[4] thou art amongst human beings the invoker (of the gods).

5. (We worship) AGNI for prosperity, thee, who art the invoker of the gods, the many-coloured conveyance of the sacrifice, the brilliant banner of every offering, the surpasser of every other deity in might, the guest of men.

6. Arrayed in splendid garments, that AGNI

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[1] [Sáyaṇa takes *tamáṃsyaktún* as "darkness and enemies black like night."]

[2] *Mátṛibhya oshadhibhyaḥ* "from plants," or, according to Mahídhara, "from plants and trees": *oshadhí-vanaspatibhyaḥ sakáṣát.*

[3] *Tritíyam asya*, according to the Scholiast, means the manifestation of *Agni* as the third of *Ekata*, *Dwita*, and *Trita*: see Vol. I. p. 142, note.

[4] [According to Sáyaṇa, as the fire which consumes the dry timber.]

(abides) on the navel of the earth;[1] do thou, royal (AGNI), who art radiant, born on the foot-mark of IḶÁ,[2] offer worship here as *Purohita* to the gods.

7. Thou hast ever sustained, AGNI, both heaven and earth, as a son (supports) his parents; come, youngest (of the gods), to the presence of those desiring (thee); Son of strength, bring hither the gods.

SÚKTA II. (II.)

The deity and *Ṛishi* and metro as before.

Varga XXX.

1. AGNI, youngest (of the deities), propitiate the desiring gods; lord of seasons, cognisant of seasons, here offer worship; worship with those who are the priests of the celestials;[3] amongst the ministrant priests thou art the best offerer.

2. Whether, AGNI, thou prefer the office of *Hoṭṛi* or *Poṭṛi* among men, thou art wise, the giver of wealth, the observer of truth; let us offer the oblations with the (sacred) *Swáhá*, and may the most excellent and divine AGNI present them to the gods.

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[1] The altar.

[2] The *Uttara-vedi*, or north-altar [cf. Aitareya-Br. i. 28].

[3] *Daivyá ṛitwijaḥ*—one enumeration makes *Agni* the *Hoṭṛi*, the *Aṣwins* the *Adhwaryus*, *Twashṭṛi* the *Agnidh*, and *Mitra* the *Upavakṭṛi*, or chaunter: according to Áṣwaláyana (as cited by Sáyaṇa), *Chandramas* is the *Brahman*, *Áditya* the *Adhwaryu*, and *Parjanya* the *Udgáṭṛi*. These are the priests of the gods in heaven.

3. May we pursue the path that leads to the gods to convey that (worship) which we may be able (to offer). May that wise AGNI minister; for He verily is the ministrant priest, and let him prescribe the ceremonies and the seasons

4. O gods, when we who are most ignorant neglect the offices addressed to you who are wise, may the wise AGNI complete the whole by (appointing) those seasons by which he regulates the worship of the gods.[1]

5. Since men of feeble energies, with mind yet immature, are unacquainted with (the ritual of) the sacrifice,[2] may AGNI, the invoker (of the gods), the skilled in rites, well knowing (what is to be done), the best offerer, offer worship according to the fit season to the gods.

6. The Progenitor[3] has engendered thee the chief of all sacrifices, variegated, illuminating (all); do thou offer (to the gods) the desirable all-sustaining praise-accompanied viands growing upon man-occupied earth.[4]

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[1] [Rather, "may AGNI complete the whole, knowing at what seasons he should appoint the gods (to be worshipped)," lit. "with what seasons he should fix the gods."]

[2] [Rather, "do not think of (remember) the sacrifice."]

[3] Either Prajápati or the sacrificer, the *yajamána*.

[4] [Sáyaṇa's first interpretation of *nṛivatír anu kshá́ḥ*, etc., is somewhat obscure, as he takes *anu* with *á yajaswa* and makes *kshá́ḥ* the object of *yajaswa*; he gives as a second "(viands) prepared by men, placed on the earth, *i.e.* on the altar."]

7. Do thou, AGNI, whom the earth and heaven, whom the waters, whom TWASHṬṚI, the glorious creator, engendered, who art cognisant of the path, the road of the Pitṛis, shine brilliantly, being kindled.

SÚKTA III. (III.)

Deity, *Ṛishi*, and metre as before.

Varga XXXI.

1. [1]Royal AGNI, (thou art) the lord (of all). He who is the conveyer of the oblation, the radiant, the formidable, the recipient of the *Soma*, is manifested for the benefaction (of the worshipper): all-knowing, he shines forth with great lustre; he proceeds, scattering the glimmering darkness.[2]

2. When he has overcome the dark departing (night) by his radiance, then, begetting the damsel, the daughter of the great father,[3] he shines in his course with the treasures[4] of heaven, establishing above the light of the sun.

3. He has come auspicious, waited on by the

[1] Verses 1 to 3 occur Sáma Veda, II. 7. 2. 5.

[2] This alludes, according to Sáyaṇa, to the burnt sacrifices at sunset and in the morning; the construction is very elliptical and obscure, especially the last phrase, *asiknim eti ruśatim apájan*, i.e. *śwetavarṇám díptim apagamayan*, "he goes to the night driving away the white shining light."

[3] The dawn, the daughter of the Sun.

[4] [Sáyaṇa explains *vasubhiḥ* as the "enveloping" or "kindling splendours."]

auspicious (light); he afterwards approaches his sister (dawn) like a gallant:[1] AGNI, spreading everywhere, with omniscient rays overpowers the dark (night) with brilliant beams.

4. The blazing flames of that mighty AGNI do not (deter) his adorers; the fierce flames of the friendly auspicious adorable (AGNI), the showerer of (benefits), the vast, the strong-mouthed, are visible in the sacrifice.

5. The flames of whom, radiant, vast, bright-shining, go roaring like the winds; who covers the sky with most excellent, most lustrous, most sportive, and most mighty rays;—

6. Of him, bright-blazing and hastening (toward the gods), the fierce-burning flames roar with the horses (of the MARUTS): who shines mighty in his course, most divine, with ancient, brilliant, and loud-sounding (flames).

7. Do thou, great AGNI, bring the gods to our (sacrifice). Do thou, the messenger of the young heaven and earth,[2] sit down (at our sacrifice) AGNI, who art easily found, who art rapid in movement, do thou come with thy docile and rapid steeds (to our rite).

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[1] [Sáyaṇa takes *járaḥ* as *ṣatrúṇám jarayitá.*]

[2] In "*á cha satsi divasprithivyor aratir yuvatyoḥ,*" *yuvatyoḥ* may mean "mutually mixed," *parasparam miṣritayoḥ,* or "young females," *taruṇyoḥ.*

SÚKTA IV. (IV.)

Deity, *Ṛishi,* and metre as before.

Varga XXXII.

1. To thee, AGNI, I present the oblation: to thee I repeat praise; that thou, who art deserving of laudation, mayest be present at our invocations: ancient sovereign, AGNI, thou art like a well of water in a desert, to the man desirous of offering sacrifice.

2. Men have recourse to thee, AGNI, youngest (of the gods), as cattle hasten to the warm stall. Thou art the messenger of the gods and of mortals; mighty, thou proceedest by the firmament between (heaven and earth).

3. Cherishing thee, (AGNI), the victorious, like a child, thy mother (earth) desirous of thy contact sustains thee. Thou comest, eager from above the firmament, by a downward path, and when released (after the oblation is offered), thou desirest to go back like cattle (to their stall).

4. We, who are perplexed, know not, O unperplexed, intelligent one, thy greatness: but thou, AGNI, verily knowest it. Wearing a form[1] he reposes; he moves about devouring (the offering) with his tongue (of flame); being lord of men, he licks up the mixed oblation.[2]

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[1] [Sáyaṇa adds "as the *áhavaníya* fire."]

[2] *Rerihyate yuvatím viṣpatiḥ san*; *yuvatí* may also mean "the youthful earth," as compared with its withered plants (*taruṇím jírṇaushadhikám prithivím áswádayati*).

5. Where is the new (AGNI) born? he is present in the old (plants) and in the wood, grey-haired, smoked-bannered: though not needing ablution, he hastens to the water like a (thirsty) bull, he whom men with one consent propitiate.

6. As two daring[1] robbers lurking in a forest seize (upon a traveller) with ten cords, (so the two hands seize upon the touchwood, with the ten fingers).[2] This new praise, AGNI, is addressed to thee: attach thyself (to my sacrifice) with thy radiant members, as (they harness horses) to a car.

7. May this oblation, JÁTAVEDAS, this reverence, this praise, ever magnify thee. Protect, AGNI, our sons, our grandsons, and diligently defend our persons.

SÚKTA V. (V.)

Deity, *Ṛishi*, and metre as before.

Varga XXXIII.

1. AGNI, the sole capacious ocean of riches, who is of many births, beholds our hearts; he waits on the cloud in the neighbourhood of the hidden

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[1] *Tanútyajá*—literally body-abandoning—meaning, according to the Scholiast, *martum kṛitaniṣchayau* "ready to die," *dhṛishṭau* "daring, bold" [cf. "janissary"=*ján-niṣár*, in Persian].

[2] The text does not specify the object of the comparison; it is literally, "As two daring robbers going in a wood lay hold of with ten ropes." *Tanútyajeva taskará vanargú raṣanábhir daṣabhir abhyadhítám.* *Yáska*, III. 14, supplies the deficiency in part: *agnimanthanau báhú taskarábhyám upamimíte*: "two arms churning the fire are compared to two thieves."

(firmament);[1] go, AGNI, to thy appointed place in the midst of the waters.[2]

2. Great (worshippers), showerers (of oblations) enveloping with their hymns the common dark (fire), have associated (him) with his horses (to come to the sacrifice).[3] Sages, preserve (by oblations) the place of the water[4] and support the divine rains in the vault (of heaven).

3. The two observers of truth, the two possessors of wisdom, (heaven and earth) sustain (this AGNI); measuring the time, they have brought forth and reared a son; and (men), pondering in their minds on that navel of the universe, movable and immovable, the thread[5] of the sage (AGNI, are blessed with happiness).

4. The ancient celebrators of the rite desiring

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[1] [Sáyaṇa gives an alternative explanation, "He waits on the night in the neighbourhood of the times of morning and evening covered (respectively) by light and darkness."]

[2] *Utsasya* may be rendered *udaka-dhárakasya lokasya*, or *meghasya*: "the firmament containing water," or "a cloud."

[3] [Sáyaṇa gives an alternative rendering, "have (themselves) become possessed of horses." But the verse probably means, "The strong stallions dwelling in one common place have joined the mares."]

[4] *i.e.* fire. *Guhá námáni dadhire paráṇi* is also explained by Sáyaṇa as, "They keep in their secret hearts (*i.e.* worship) Agni's principal names, sc. Agni, Játavedas, Vaiṣwánara," etc.

[5] *Kaveṣchit tantum*, explained by *Agnes tanitáram vaiṣwánarákhyam aṃṣam*, "the thread or connector of Agni—the portion called *Vaiṣwánara*."

(boons) wait on (AGNI), rightly born, for the sake of food:[1] the all-comprising heaven and earth cherish him, who abides above the heavens, with the sacrificial butter and food (produced) from the water.

5. The wise AGNI glorified (by his worshippers) has from the sacrifice[2] raised aloft, for the ready manifestation of (all things), the seven radiant sister (flames); which when formerly engendered he restrained in the firmament, until desirous of (adorers) he bestowed form upon the region of the earth.[3]

6. The wise[4] have established seven rules of conduct; he is a sinner who deviates from any one of them. AGNI is the obstructor of (that) man, he abides in the dwelling of his neighbour, in the region of the scattering of the rays, and in the recipient (waters).[5]

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[1] The Scholiast makes *ishaḥ* an epithet of the *ṛitwigyajamánáḥ*, explaining it as *abhilashitánicchantaḥ*, "desiring boons." [It rather means "food," and is the joint subject of the verb *sachante*; *vájáya* should be translated "for the sake of strength."]

[2] *Madhwaḥ=yajñát.* Sáyaṇa gives as alternative *samudrodakát.*

[3] [Sáyaṇa, citing X. 88. 6, adds that this line may refer to AGNI as the sun, drawing up his seven rays from the ocean, and then as lightning in the firmament giving rain to the earth."]

[4] Manu, VII. 50. 51.

[5] The Scholiast says the passage implies the presence of AGNI

7. Non-existent, and existent[1] (is AGNI) in the supreme heaven, in the birth-place of DAKSHA,[2] and in the presence of ADITI: [3] *Agni* is elder born to us (who enjoy the fruit) of the sacrifice; in the olden time he was the bull and the cow.[4]

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in the three worlds, as fire on earth, the sun in the sky, and lightning in the firmament. [Probably the verse means, "The support of life is in the dwelling of the Most High; it stands on the firm ground at the place where the paths divide."]

[1] *Asaccha saccha* "both unevolved and evolved," identifying AGNI with the first cause and first effect, with a reference to such texts as *Asad evam idam agra ásít* "the non-existent (or unevolved) was verily before this (creation)."

[2] *Dakshasya janman* in the birth of *Daksha*, i.e. *Prajápati*, the creator [*Daksha* may be the sun, according to the text, "He divided himself into three: one third was the wind."]

[3] *Aditi* is here, it is said, the earth.

[4] He is both male and female: in fact, AGNI is identified with all things. These latter hymns to AGNI are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose.

ADHYÁYA VI.

ANUVÁKA I. CONTINUED.

SÚKTA VI. (VI.)

The deity is AGNI; the *Ṛishi*, TRITA; the metre, *Trishṭubh*.

Varga I. 1. This is that AGNI by whose protections the worshipper (diligent) in sacrifice prospers in his dwelling: who, radiant, travels everywhere invested with the excellent splendours of his rays.

2. AGNI, the observer of truth, the eternal, who shines resplendent with celestial splendours, who comes untiring like a swift horse, (bringing) friendly gifts to his friends.

3. Who rules over every oblation to the gods, who all-pervading rules at the opening of the dawn, and in whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws his choice oblations,[1]—

4. Magnified by our oblations, propitiated by our praises, swift-moving, he proceeds to the presence of the gods; the adorable invoker of the deities, most entitled to worship, associated (with the gods), AGNI presents to them (the oblation) with the sacrificial ladle.[2]

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[1] [Sáyaṇa explains *maná* as *mananiyáni*, and *skabhnáti* as *prakshipati.*]

[2] *Sammislaḥ=swaguṇair devair vá samprayuktaḥ*. The Scholiast does not explain *juhwá*.

5. Bring before us with praises, and with adorations, the brilliant AGNI, the bestower of enjoyments,[1] as if he were INDRA, him, whom wise worshippers praise with hymns as JÁTAVEDAS, the sacrificer to the victorious Gods.

6. O AGNI, in whom all treasures are brought together as fleet horses are brought together in battle: bestow upon us protections even more effective than those of Indra.

7. Since thou, AGNI, born in thy glory, and having sat down (on the altar), art immediately entitled to the oblation: therefore the holy (priests) come to that thine ensign and the most worthy (worshippers) prosper protected (by thee).

SÚKTA VII. (VII.)

Deity, *Rishi*, and metre as before.

1. Divine AGNI, bestow upon us from earth and heaven prosperity and abundant food,[2] that we may be able to offer sacrifices. May we be associated, beautiful (AGNI), with thy indications (of favour): protect us, divine AGNI, on account of our many hymns.[3]

Varga II.

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[1] [Sáyana explains *usrám* as *bhogánám utsrávinám*; Grassmann makes it loc. of *usri* 'dawn"; Ludwig translates *usrám indrañva* "als den fürsten der morgenkühe."]

[2] [Sáyana explains *viswáyuh* as *sarvánnam*, agreeing with *swasti*, which he explains as "male offspring, etc." *Viswáyuh* is probably the vocative "thou, who art the sustainer of life."]

[3] Sáyana separates *sachemahi* from the rest of the line, and

2. These hymns, addressed, AGNI, to thee, praise thee for wealth, together with cattle and horses: when a mortal obtains the means of enjoyment from thee, (then), opulent and well-born AGNI, thou, who art the granter of benefits, (art celebrated) by our praises.

3. I regard AGNI as a father, as a kinsman, as a brother, as a constant friend. I reverence the face[1] of the mighty AGNI, radiant in heaven, adorable as the sun.

4. AGNI, our earnest[2] praises have been composed for thee. May he[3] whom thou, the perpetual invoker of the gods, protectest in the sacrificial chamber,[4] be rich in sacrifices, the master of red steeds, the possessor of abundant food; may the desirable (oblation) be granted him on shining days.[5]

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explains *tava dasma praketair urushyá ṇa urubhir deva ṣaṁsaiḥ* by *he darṣaniya deva bahubhiḥ ṣaṁsaniyais tava sambandhibhiḥ pálanópáyaprajñánair asmán raksha* "protect us, beauteous god, by the many praiseworthy knowledges of the means of protection belonging to thee."

[1] [Sáyaṇa explains this as referring to the *A'havaniya* fire.]

[2] Sáyaṇa, "enjoying, possessing."

[3] That is, I (the ṛishi who composed this hymn): *ahaṁ twatprasádáttwatsáyujyaṁ gatas san yajñaván satyaván vá syám* "may I, through thy favour having obtained unity with thee, be (like thee) the possessor of sacrifices or truth."

[4] Sáyaṇa takes *dama á* together as *asmadyajñagṛihe maryádatayávasthitaḥ*, obviously referring to Páṇini's *án maryádáyáṁ*.

[5] [Grassmann takes *dyubhiḥ* (root *div* or *dya* "day") with *ahobhiḥ* to mean "day by day."]

5. Men have generated with their arms AGNI, who is decorated with rays of light, selected as a friend, the ancient priest, the accomplisher of the sacrifice, and they have appointed him amongst people, the invoker of the gods.

6. Offer sacrifice thyself, divine (AGNI), to the gods in heaven: what can one who is ignorant and of immature understanding effect for thee?[1] As in due seasons, divine (AGNI), thou hast sacrificed to the gods, so do thou, well-engendered (AGNI), sacrifice to thine own person.

7. Be our protector, AGNI, (in obvious peril): be our preserver (in unseen danger),[2] be the provider and giver of sustenance; bestow upon us, mighty AGNI, the donation of oblations, and ever attentive, protect our persons.

SÚKTA VIII. (VIII.)

AGNI is the deity of the first six verses, INDRA of the last three; TRIŚIRAS the son of TWASHṬṚI is the *Ṛishi*; the metre is *Trishṭubh*.

Varga III.

1. AGNI traverses heaven and earth[3] with a vast banner: he roars (like) a bull; he spreads aloft over the remote and proximate (regions) of the sky; mighty, he increases in the lap of the water.

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[1] Sáyaṇa explains *kim te kriṇavat* as *twayánadhishṭhitaḥ kiṁchidapi na jánáti;* "Undirected (or unpresided over) by thee he knoweth nothing."

[2] So the Scholiast distinguishes between *avitá* and *gopá.*

[3] As the lightning in the firmament, Sáma Veda, I. 1. 2. 2. 9.

2. The embryo (of heaven and earth), the showerer (of benefits), the glorious, rejoices; the excellent child (of morn and eve), the celebrator of holy rites calls aloud: assiduous in exertions at the worship of the gods, he moves chief in his own abodes.

3. They have placed in the sacrifice the radiance of the powerful AGNI, who seizes hold of the forehead of his parents,[1] gratifying his cherished, radiant, and expanding limbs, in their course, in their chamber of sacrifice.[2]

4. Opulent AGNI, thou precedest dawn after dawn. Thou art the illuminator of the twin (day and night): engendering MITRA[3] from thine own person, thou retainest seven places[4] for sacrifice.

5. Thou art the eye, the protector of the great sacrifice: when thou proceedest to the rite, thou art VARUṆA; thou art the grandson of the waters, JÁTAVEDAS; thou art the messenger (of him) whose oblation thou enjoyest.

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[1] The parents are either heaven or earth, or the two pieces of touchwood.

[2] [Wilson's translation is here independent of Sáyaṇa, who explains *aṣwabudhnáḥ* as *vyáptamúláḥ* "with outspread bases," *i.e.* broad at the bottom and tapering to the top, the usual shape of a fire. The true translation seems to be, "In his flight the dawns, drawn by horses, rejoice their bodies in the source of truth (*i.e.* the sun)."]

[3] The sun.

[4] [Sáyaṇa, the seven altars for the fire, *dhishṇya*, etc.]

Varga IV.

6. Thou art the leader of the sacrifice and sacrificial water to the place[1] in which thou art associated with the auspicious steeds of the wind: thou sustainest the all-enjoying (sun) as chief in heaven;[2] thou, AGNI, makest thy tongue the bearer of the oblation.[3]

7. TRITA by (his own) powers, desiring a share (of the sacrifice), for the sake of taking part in the exploit of the supreme protector (of the world), chose (INDRA as his friend); attended (by the priests) in the proximity of the parental heaven and earth, and reciting appropriate praise, he takes up his weapons.[4]

8. He, the son of the waters, incited by INDRA, skilled in his paternal weapons, fought against (the enemy), and slew the seven-rayed,[5] three-headed

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[1] That is, the firmament.

[2] [Rather, "Thou raisest thy glorious head in heaven."]

[3] Mahídhara supplies *yadá*, and puts this clause first, "When, *Agni*, thou hast so done, thou art the leader," etc. The whole meaning, he says, is, "thou art the leader of sacrifice and of water (rain) in the firmament and in heaven," Yajur Veda, XIII. 15.

[4] According to the legend cited by the Scholiast, *Indra* said to *Trita*, "Thou art skilled in the weapons of all; aid me in killing *Triṣiras* the son of *Twashṭri*." *Trita* agreed on condition of having a share in the sacrifices offered to Indra. Indra gives him water to wash his hands with and a share in the sacrifice, whereby *Trita's* strength is increased.

[5] *i.e.* seven-tongued. Sáyaṇa gives "seven-rayed, like the sun, or seven-handed."

(Asura): then TRITA set free the cows of the son of TWASHṬṚI.

9. INDRA, the protector of the virtuous, crushed the arrogant (foe), attaining vast strength; shouting,[1] he cut off the three heads of the multiform son of TWASHṬṚI (the lord) of cattle.

SÚKTA IX. (IX.)

The deities are the *Waters*, the *Ṛishi* is SINDHUDWÍPA, son of the *rája* AMBARÍSHA, or TRIṢIRAS, son of TWASHṬṚI; the metre of verses 1–4 and 6 is *Gayátrí*, of verse 5 *Vardhamáná*, 7 *Pratishṭhá*, 8 and 9 *Anushṭubh*.

Varga V.

1. Since, Waters, you are the sources of happiness, grant to us to enjoy abundance, and great and delightful perception.[2]

2. Give us to partake in this world of your most auspicious juice, like affectionate mothers.

3. Let us quickly have recourse to you, for that

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[1] [Sáyaṇa, *ṣabdaṁ kurvan*, leaving *gonám* to be explained by the ellipsis of *swáminaḥ*. Better *gonám áchakráṇaḥ* "appropriating the cattle."]

[2] *Mahe raṇáya chakshase*, that is, according to the Scholiast, *samyagjñánam*, perfect knowledge, knowledge of Brahma; so Mahídhara says the verse solicits happiness both in this world and in the next. Colebrooke renders it "the rapturous sight of the supreme god," Essays, I. 125; Verses 1 to 3 occur Sáma Veda, II. 9. 2. 10; Yajur Veda, XI. 50 to 52. [But probably *mahe raṇáya chakshase* is "to behold great joy," *chakshase* being a gerund.]

your (faculty) of removing (sin)[1] by which you gladden us: waters, bestow upon us progeny.[2]

4. May the divine waters be propitious to our worship, (may they be good) for our drinking: may they flow round us, and be our health and safety.[3]

5. Waters, sovereigns of precious[4] (treasures), granters of habitations to men, I solicit of ye medicine (for mine infirmities).

6. SOMA has declared to me: all medicaments, as well as AGNI, the benefactor of the universe, are in the waters.[5]

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[1] So Sáyaṇa; but there is nothing about "sin" in the text. Mahídhara gives an entirely different explanation; according to him, *kshaya* means *nivása* "abode," and *aram=paryáptim* "sufficiency." Prof. Benfey may well say "sehr dunkel." The purport is possibly a recommendation to be regular in practising ablution.

[2] [With the help of Mahídhara we may translate the verse, "Let us go to you at once for him to whose house you are hastening; waters, reinvigorate us.]

[3] Yajur Veda, XXXVI. 12; Sáma Veda, I. 1. 1. 3. 13. These four stanzas are repeated at the daily ablutions of the Brahmans, and are translated summarily by Colebrooke in his Essay on their religious ceremonies, Essays, I. 123.

[4] *Váryáṇám* is also explained as *váriprabhavánám vríhiyavádínám*, the products of the water, rice, barley, etc.; *bheshajam* is explained as "happiness driving away sin."

[5] This and the remaining verses are repeated from Maṇḍala I. Súkta 23, verses 20–23; see Vol. I. p. 58. But the individuals to whom Soma is said to have spoken, or the reputed authors

7. Waters, bring to perfection all disease-dispelling medicaments for the good of my body, that I may long behold the Sun.

8. Waters, take away whatever sin has been (found) in me, whether I have (knowingly) done wrong, or have pronounced imprecations (against holy men), or have spoken untruth.

9. I have this day entered into the waters: we have mingled with their essence. AGNI abiding in the waters approach, and fill me (thus bathed) with vigour.[1]

SÚKTA X. (X.)

Dialogue between YAMA and YAMÍ, both of the family of *Vivaswat*, who are both the deities and the *Ṛishis*; the metre is *Trishṭubh*.

Varga VI.

1. (YAMÍ speaks). I invite my friend to friendship, having come o'er the vast and desert ocean; may VEDHAS, after reflecting, place in the earth the offspring[2] (of thee) the father, endowed with excellent qualities.

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of the text, are different in the two Súktas; *Medhátithi* the son of *Kaṇwa* in the former, *Sindhudwípa* a rája in the present. Cf. Colebrooke, Essays, I. 138.

[1] There is a *khila* or supplementary verse which is not noticed by the Scholiast and is of no interest: "I invoke for protection the divine (waters) of excellent wisdom, discharging their functions (? *tadapasaḥ*), flowing by day and flowing by night." [Max Müller in his varietas lectionis gives this *khila* from "MS. S. 1. 2. 3," *sasrushís tadapaso divá naktaṁ cha sasrushíḥ* | *vareṇyakratúr ahamá devír avase huve.*]

[2] Sáyaṇa explains the words as meaning "May *Prajápati*

2. (YAMA speaks). Thy friend desires not this friendship, for although of one origin, she is of a different form;[1] the hero sons of the great *Asura*[2] (are) the upholders of heaven, enjoying vast renown.[3]

3. (YAMÍ speaks). The immortals take pleasure in (a union) like this which is forbidden[4] to every mortal; let thy mind then concur with mine, and as the progenitor (of all) was the husband (of his daughter), do thou enjoy my person.

4. (YAMA speaks). We have not done what

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bestow offspring for the sake of thee becoming the father of a son to be born to us," and *adhi kshami* (upon the earth) as "in my womb." The verse recurs Sáma Veda, I. 4. 1. 5. 9, but with some variety of reading.

[1] [This is Sáyaṇa's explanation, which entirely overlooks the force of the conjunctive *bharáti*. Tr. "Thy friend longs not for a friendship in which (*etad yat*) a kinswoman is treated as one of different family."]

[2] *Mahas putráso asurasya*: the Scholiast does not explain who are meant. *Asurasya* he explains as *práṇavataḥ prajñávato vá*.

[3] Sáyaṇa does not explain *urviyá pari khyan*. We may translate it "they can see from afar."

[4] *Tyajasam* is that which is to be left or avoided, illicit, such as the intercourse of Brahmá with his daughter. Sáyaṇa takes no notice of *martyasya*, and refers *ekasya* to *Prajápati*, as chief of the whole world. [Sáyaṇa explains *tyajasam* as that which is abandoned or given to another, viz. women, daughters, wives, etc. The word often means descendants, lit. those who are left, scions, offshoots, and so we might translate (keeping *etat* separate from *tyajasam*), "This is what the gods themselves desire, offspring from one alone of mankind."]

was done formerly;[1] for how can we who speak truth, utter now that which is untrue? GANDHARVA (the sun) was in the watery (firmament), and the water was his bride. She is our common parent, hence our near affinity.

5. (YAMÍ speaks). The divine omniform generator TWASHTṚI, the progenitor, made us two husband and wife, even in the womb: none frustrate his undertaking: earth and heaven are conscious of this our (union).

Varga VII.

6. (YAMA speaks). Who knows anything of this (his) first day (of existence)? Who has beheld it? Who has here revealed it? The dwelling of MITRA and of VARUṆA[2] is vast. What sayest thou, who punishest[3] men with hell?[4]

7. (YAMÍ speaks). The desire of YAMA hath approached me YAMÍ, to lie with him in the same bed; I will abandon my person as a wife to her husband; let us exert ourselves in union like the two wheels of a waggon.

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[1] The reference here intimated to the impurities of the Pauranik mythology, if rightly inferred, shows a late date.

[2] The revolutions of day and night.

[3] Sáyaṇa here applies the epithet *áhanaḥ* to the male, and therefore makes *Yamí* the speaker of the last part of the verse at least, although this is inconsistent with the use of the same epithet in verse 8, where it is unquestionably feminine.

[4] [Grassmann translates, "What sayest thou, wanton one, falsely about men?"]

8. (YAMA speaks). The spies of the Gods, which wander upon earth, never stop, never close their eyes. Associate quickly, destructress,[1] with some other than with me, and exert yourselves in union, like the two wheels of a waggon.

9. (YAMÍ speaks). To him (YAMA) let every worshipper sacrifice both day and night, on him let the eye of the Sun repeatedly rise; (for him may) the kindred pair (day and night unite) with heaven and earth. YAMÍ will adhere to the non-affinity of YAMA.[2]

10. (YAMA speaks). The subsequent ages will come, when sisters will choose one who is not a brother (as a husband); therefore, auspicious one, choose another husband than me, and make thine arm a pillow for thy mate.

11. (YAMÍ speaks). Is he a brother whose sister has no lord? Is she a sister (whose brother) misfortune[3] approaches? Overcome by desire, I strongly urge this one request; unite thy person with mine. Varga VIII.

12. (YAMA speaks). I will not unite my person with thine: they call him who approaches a sister,

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[1] [*i.e.* causing unhappiness by thy shameful conversation.]

[2] [Or may *Yamí* bear patiently *Yama's* unbrotherly (refusal). See Ludwig's translation.]

[3] [Rather "decay." *Nirṛiti* is a personification. The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife.]

a sinner. Enjoy pleasure with some other than me; thy brother, auspicious one, has no such desire.

13. (YAMÍ speaks). Alas,[1] YAMA, thou art feeble: we understand not thy mind or thy heart. Some other female embraces thee as a girth a horse, or as a creeper a tree.

14. (YAMA speaks). Do thou, YAMÍ, embrace another; and let another embrace thee as a creeper a tree: seek his affection, let him seek thine; and make a happy union.

SÚKTA XI. (XI.)

The deity is AGNI; the *Ṛishi Havirdhána Ángi*; the metre is *Jagatí* for the first six verses, and *Trishṭubh* for the rest.

Varga IX. 1. The great, the unconquerable (AGNI), the showerer, milks openly with a (great) milking the streams (of prosperity) from heaven for the unwearying sacrificer:[2] like VARUṆA, he knows everything by his understanding: may he who is skilled in sacrifice observe the sacrificial seasons.

2. The *Gandharví* and the water-consecrated feminine oblation praise AGNI: may He be favourable to the thought of me, raising my voice

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[1] [*Bato batási* (Vaidik Sandhi being very irregular) would seem to mean "Thou art feeble, feeble," but the *pada* text gives *bata asi*. Sáyaṇa explains *bata* as if it were another adjective meaning pitiable, *anukampyaṣ chási*, though this is, perhaps, only a paraphrase of "alas!"]

[2] [So Sáyaṇa, reading *vrishṇo* (i.e. *vrishṇaḥ* the genitive) for *vrishṇe*, and taking *aditeḥ* as an adjective agreeing with *vrishṇaḥ*.]

in his praise: may AGNI[1] place us in the midst of the sacrifice; the chief (of the worshippers), our elder brother, repeats his various laudations.

3. That very auspicious, resounding, famous Dawn, ascends bringing the sun to man; when for the sacrifice after the worship they give birth to that AGNI, the desirer, the invoker of the desiring (gods).

4. The hawk sent (by AGNI) to the sacrifice has brought the dripping[2] copious all-seeing (*Soma*) libation. When the Árya people choose the victorious AGNI as the ministrant priest, then the sacred rite is celebrated.

5. Thou, AGNI, art ever pleasing (to thy worshippers), as pasture satisfies (the herds); be well-worshipped with man's sacrifices; if commending the praise of the wise, and partaking of the (sacrificial) food, thou comest with many (divinities to the rite).

6. Wake up the parents, as[3] the Sun his splendour:[4] (the worshipper) desires to offer worship to (the deities) who are pleased by it; Varga X.

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[1] The text has *Aditiḥ*, which Sáyaṇa explains as *akhaṇḍanîyo gni* "the indivisible *Agni*."

[2] [Sáyaṇa explains *drapsam* as "not too much and not too little."]

[3] [Sáyaṇa, "heaven and earth, the parents of all living creatures."]

[4] According to Sáyaṇa *á* here implies "like"; *járaḥ* means the sun": *bhagam* is *bhajanîyaṁ jyotish*.

with all his heart he wishes (to do so); he desires to repeat (thy praise); the bearer (of the oblation) is anxious to effect the good work; the sacrifice longs for augmentation, the prudent (sacrificer) trembles in his thoughts.[1]

7. AGNI, son of strength, the mortal who obtains thy favour is widely celebrated: possessing abundant food, and being conveyed by horses, illustrious and vigorous he graces the days of his existence.[2]

8. When, adorable AGNI, this united praise is resplendent amongst the adorable gods, and when thou, bearer of the oblation, apportionest the precious (treasures), then allot to us a valuable share.

9. AGNI, present in the dwelling common (to the deities) hear us: harness thy swift chariot of ambrosia: bring to us the heaven and earth, the daughters of the divine (PRAJÁPATI),[3] let none of the gods be absent, and do thou thyself be present.

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[1] Sáyaṇa explains *asuraḥ* as *práṇaván* "breathing," or *prajñáván* "intelligent": *vepate* "trembles, fearing lest the ceremony be defective." The chief aim of the stanza seems to be the illustration of verbal desideratives.

[2] [This is the natural translation. Sáyaṇa goes out of his way to make *dyún* the accusative of duration of time (*atyasaṁyoga* in Páṇini), explaining *bhúshati* as equivalent to *bhavati.*]

[3] *Devaputre* is explained as *devasya prajápater duhitarau*; another explanation makes the compound *bahuvríhi* "they who have the gods for progeny."

SÚKTA XII. (XII.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh*.

1. Heaven and earth, declarers of truth, principal (of things), be present at the invocation, associated with the rite,[1] when the divine (AGNI), exciting mortals to sacrifice, sits down in their presence as the invoker (of the gods) putting forth his flame. Varga XI.

2. Do thou, bright (AGNI), surrounding the gods, carry our oblation with due rites; thou, who art the chief (of the deities), the wise, the smoke-bannered, fuel-kindled, straight-flaming, adorable, the invoker, the constant sacrificer with prayer.

3. When the self-aggregated ambrosia of the divine AGNI is generated from his radiance, then the products[2] from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white lustre milks forth.

4. I worship you, waters that pour forth ghee, and you, heaven and earth, for your increase; hear me, ye worlds; when worshippers at the daily or nightly rite proceed to their pious purpose, then may the parents (of all) sanctify us with ambrosia.

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[1] [*Ṛitena* would naturally go with *prathame*, "first by right."]

[2] According to the comment the *amṛita* of the text implies the rain (which is consequent upon burnt offerings) and the products from it are plants and trees.

5. But will the royal AGNI accept our oblations? Have we duly performed our vows to him? Who decides? As a friend affectionately invited, so let our praise now proceed to the gods; together with the sacrificial food that is left over.

Varga XII. 6. Hard to understand is the nature of the immortal, for although of one origin, she is of a different form; cherish him diligently, great AGNI, who understands YAMA's nature easy to be understood.[1]

7. In him the gods find pleasure at the sacrifice; they seat themselves on the altar of the sacrificer. They placed light in the sun; beams in the moon; and these untiring shed their light around.

8. When he, the all-illumining, is there, the gods assemble; but when he is concealed, we know not (his abode); so at this sacrifice let MITRA and ADITI and SAVITṚI proclaim us to VARUṆA [2] as free from sin.

9. AGNI, present in the dwelling common to the deities, hear us: harness thy swift chariot of ambrosia: bring unto us the heaven and earth, the daughter of the divine (*Prajápati*), let none of the gods be absent, and do thou thyself be present.

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[1] [This verse, as Sáyaṇa's silence intimates, is a later insertion; the reference to X. 10. 2. is obvious.]

[2] [In Hindu mythology Varuṇa is one of the older gods; he is more terrible, more righteous, and less human than the younger deities.]

SÚKTA XIII. (XIII.)

The deities are the two *Sakatas*, small carts or barrows used at sacrifices to carry the materials, especially the *Soma*-plant, hence called *Havirdhánas*, oblation-bearers. The *Rishi* is VIVASWAT, the son of ADITI; the metre is *Trishṭubh*, except in the last verse, in which it is *Jagatí*.

Varga XIII.

1. I load you two with sacred offerings, repeating an ancient prayer;[1] may the sound (of your approach) reach (the gods) like the path[2] of the worshipper, may all the sons of the immortal (*Prajápati*) who inhabit the celestial regions hear (the sound).

2. When you two came, like twins, busily engaged,[3] then devout worshippers brought you forward: knowing your place there abide and be fair storehouses for our *Soma*.

3. I make the five stages of the sacrifice[4] ascend; I take four steps by pious observances;[5] with the

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[1] The verse occurs Yajur Veda, XI. 5, but Mahídhara applies it to the sacrificer of his wife, "for you two I institute the ancient rite with sacrificial offerings." There are some other varieties of interpretation.

[2] [Sáyaṇa explains *pathyá* as *pariṇámasukhávahutiḥ*, the oblation which brings happiness as its result.]

[3] [*i.e.* engaged in the performance of your own duties of moving and bearing the oblation.]

[4] [*Rupaḥ*, that which causes the sacrificers to ascend to heaven, *i.e.* the sacrifice. "I make ascend" = I put on the *sakata*.]

[5] The five stages are the five members of the sacrifice, that is, grain, *Soma*, the kine, the *Puroḍáśa* cake, and butter. The

sacred syllable, I perfect this (adoration); I purify (the *Soma*) on the navel of the sacrifice.

4. Whom has he selected as the slayer of the gods? Whom has he not selected as non-slayer of the human race?[1] They have made the *Ṛishi* BṚIHASPATI the sacrifice, YAMA preserves our loved bodies.[2]

5. The seven (metres) offer laudation to the glorious, the adorable parent, (the *Soma*), his sons (the priests) utter his true (praise); you both are lords of both (men and gods), you both exert yourselves and are the nourishers of both (men and gods).

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four steps are the metres most commonly used, *Trishṭubh*, etc.; the other three are perhaps *Jagatí*, *Gáyatrí*, and *Anushṭubh*.

[1] Sáyaṇa, after giving the explanations incorporated in the translation, proceeds: "As all those above mentioned are necessarily present whilst the business of the bringing of the oblation is in progress, *Yama* does not send any of his men as the destroyer." [The verse still remains exceedingly obscure; the simpler translation seems to be, "What death did he choose for the gods, what immortality did he not choose for men?" *i.e. Yama* ordained that the gods should not die, and that men should receive immortality.]

[2] [Sáyaṇa explains *prárirechít* as "takes away (from Death)," *mṛityoh sakását pariharati*, observing that *rich* is here used in the sense of taking away, verbal roots having more than one meaning."] He adds "the meaning is 'He does not take our life away as a consequence of a fault arising from a defect in our worship.'"

SÚKTA XIV. (XIV.)

The *Rishi* is YAMA, the son of VIVASWAT; the deity is YAMA, except verse 6, the *Lingokta* deities, verses 7 to 9 the *Lingokta* deities or the *Pitris*, and verses 10–12 the two dogs, sons of SARAMÁ; the metre of the first twelve verses is *Trishtubh*, of the thirteenth, fourteenth, and sixteenth *Anushtubh*, and of the fifteenth *Brihati*.

Varga XIV.

1. Worship with oblations YAMA, king (of the *Pitris*), son of VIVASWAT, the aggregation of mankind,[1] who conducts those who are virtuous over the earth,[2] and opens to many the path (of heaven).

2. YAMA, the chief (of all), knows our well-being: this pasture no one can take from us.[3] By the road by which our forefathers have gone, all who are born (proceed) along the paths they have made for themselves.[4]

3. MÁTALIN[5] prospers with the KAVYAS; YAMA with the ANGIRASAS; BRIHASPATI with the RIKWANS; they whom the gods augment, and they who aug-

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[1] The comment restricts *janánám* to *pápinám* "of sinners."

[2] [Sáyana expands this, "who has caused men of surpassing merit, who have performed pious acts, which are the means of gaining earthly happiness, to reach one by one after death the various spots of the earth fitted for their respective happiness."]

[3] [Sáyana does not explain *gavyútih*. The line should be translated, "*Yama* first discovered the path for us; this pasture cannot be taken away from us."]

[4] That is, according to their good and evil conduct.

[5] MÁTALI is the name of the charioteer of *Indra*; so *Mátalin* (having *Mátali*) is a name of *Indra*.

ment the gods, these rejoice in *Swáhá*, those in the *Swadhá*.

4. YAMA, who art associated with the ANGIRASA *Pitṛis*, sit down at this sacrifice;[1] may the prayers recited by the priests bring thee hither; be exhilarated, Sovereign (YAMA), by this oblation.

5. Come hither, YAMA, with the venerable multiform ANGIRASAS, and be exhilarated; I summon VIVASWAT, who is thy father, to this sacrifice; may he seated on the sacred grass (delight the sacrificer).

Varga XV. 6. The *Angirasas*, the *Atharvas*, the *Bhṛigus*, who are entitled to the *Soma*, are our recent progenitors;[2] may we ever have a place in the favour of these venerable (*pitṛis*); may we be ever held in their auspicious regard.

7. Depart, depart, by the former paths by which our forefathers have departed; there shalt thou behold[3] the two monarchs YAMA and the divine VARUṆA rejoicing in the *Swadhá*.

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[1] [*Prastara* means a couch or bed (something strewed).]

[2] *Navagvá* the Scholiast here explains, having recently arrived, or inspiring affliction, as something new; he applies it also to the three classes; but we have had it very differently explained, *e.g.* as meaning "worshipping for nine months," and applied to the ANGIRASAS; see especially Vol. I. p. 167. Mahídhara agrees in the present interpretation, adding, or it may mean *navaníyá*, those whose condition is to be praised; Yajur Veda XIX. 50.

[3] [Sáyaṇa, *paṣya*, "behold!" (imperative).]

8. [1]Be united with the *Pitṛis*, with YAMA, and with the fulfilment of thy wishes in the highest heaven; discarding iniquity, return to thine abode, and unite thyself to a luminous body.

9. Depart from hence, begone, go far off, (evil spirits); the *Pitṛis* have assigned this place to him,[2] YAMA has given him a place of cremation consecrated by days, streams and nights.

10. Pass by a secure path beyond the two spotted four-eyed dogs, the progeny of SARAMÁ, and join the wise *Pitṛis* who rejoice joyfully with YAMA.

11. Entrust him, O king, to thy two dogs, which are thy protectors, YAMA, the four-eyed guardians of the road, renowned by men,[3] and grant him prosperity and health. Varga XVI.

12. The messengers of YAMA, broad-nosed, and of exceeding strength, and satiating themselves with the life (of mortals), hunt mankind; may they allow us this day a prosperous existence here, that we may look upon the sun.[4]

13. Pour out the *Soma* for YAMA; to YAMA offer the oblation, the decorated sacrifice of which AGNI is the messenger proceeds to YAMA.

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[1] This and the preceding verse are supposed to be addressed to the spirit of a dying person.

[2] [The departed worshipper.]

[3] [*i.e.* renowned in the Vedas, law-books, and Puráṇas.]

[4] Or, "may they now restore to us that fair life to look upon the sun" (still speaking of the departed worshipper).

ment the gods, these rejoice in *Swáhá*, those in the *Swadhá*.

4. YAMA, who art associated with the ANGIRASA *Pitṛis*, sit down at this sacrifice;[1] may the prayers recited by the priests bring thee hither; be exhilarated, Sovereign (YAMA), by this oblation.

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Varga XV.

6. The *Angirasas*, the *Atharvas*, the *Bhṛigus*, who are entitled to the *Soma*, are our recent progenitors;[2] may we ever have a place in the favour of these venerable (*pitṛis*); may we be ever held in their auspicious regard.

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8. [1]Be united with the *Pitṛis*, with YAMA, and with the fulfilment of thy wishes in the highest heaven; discarding iniquity, return to thine abode, and unite thyself to a luminous body.

9. Depart from hence, begone, go far off, (evil spirits); the *Pitṛis* have assigned this place to him,[2] YAMA has given him a place of cremation consecrated by days, streams and nights.

10. Pass by a secure path beyond the two spotted four-eyed dogs, the progeny of SARAMÁ, and join the wise *Pitṛis* who rejoice joyfully with YAMA.

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12. The messengers of YAMA, broad-nosed, and of exceeding strength, and satiating themselves with the life (of mortals), hunt mankind; may they allow us this day a prosperous existence here, that we may look upon the sun.[4]

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[1] This and the preceding verse are supposed to be addressed to the spirit of a dying person.

[2] [The departed worshipper.]

[3] [*i.e.* renowned in the Vedas, law-books, and Puráṇas.]

[4] Or, "may they now restore to us that fair life to look upon the sun" (still speaking of the departed worshipper).

14. Offer the oblation of clarified butter to YAMA and stand nigh (to the altar); it is he who among the gods gives us a long life to live.

15. Offer to the royal YAMA this most sweet oblation; (let) this our adoration (be addressed) to the ancient sages, the first followers of (virtuous) paths.

16. (YAMA) acquires the three *Trikadruka* sacrifices;[1] the six earths, the one great (moving world); the *Trishṭubh*, *Gáyatrí*, all the sacred metres converge in YAMA.

SÚKTA XV. (XV.)

The deities are the *Pitṛis*;[2] the *Ṛishi* is SANKHA, the son of YAMU; the metre of verse eleven is *Jagatí*, of the rest *Trishṭubh*.

Varga XVII. 1. Let the lower, the upper, the intermediate *Pitṛis*,[3] rise up, accepting the *Soma* libation: may

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[1] *Trikadrukebhiḥ patati*, according to the Scholiast, is to be read *Trikadrukán prápnoti*, he obtains the *Trikadrukas*, the three sacrifices called *Jyotish*, *Gau*, and *Áyu*. See Vol. II. p. 233, note. The six earths (or substances) are heaven, earth, water, plants, the sun, and truth.

[2] Three chief classes of the *Pitṛis* or manes are everywhere enumerated, though variously named. We have had one enumeration (see verse 6 of the preceding hymn): in Manu they are termed *Agnishváttas*, *Barhishads*, and *Saumyas*, and the same enumeration occurs in this hymn.

[3] The degrees of merit according to the comment arise first from the steady discharge of duties enjoined by the vedas; secondly, by performance of those enjoined by the law books;

those progenitors who, unlike wolves,[1] acknowledging our offerings, have come to preserve our lives, protect us upon our invocations.

2. Let this our adoration be to-day addressed to those *Pitṛis* our predecessors, to those our successors,[2] who have departed (to the world of the manes); to those who are seated in the terrestrial sphere;[3] to those who are present among opulent people.

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and thirdly, when there has been some deficiency in some of the purificatory rites (*saṁskáras*). Sáyaṇa explains *udíratám* as "let them obtain the best oblation." Mahídhara (Yajur Veda, XIX. 49) renders it *úrddhvalokam gachchhantu*, "let them go to the upper region."

[1] *Avṛikáḥ* "not wolves," *i.e.* "not mischievous"; *ritajñáḥ* "knowing truth," or "grateful for what has been done in their honour." *Asum ya íyuḥ* who have gone to life, or breath. Sáyaṇa explains it, *asmatpráṇaṁ vakshitum práptáḥ*. Mahídhara says, "identical with air, having assumed the form of the air."

[2] According to Sáyaṇa *purvásaḥ* means an elder brother, father, grandfather, and the like, born before the birth of the worshipper; *uparásaḥ* means younger brothers, sons, etc. Mahídhara (Yajur Veda, XIX. 68) explains *purvásaḥ* as those who have gone to *Swarga*; *uparásaḥ*, those who have ceased or rested, who have gone to the world of *Brahma*.

[3] *Párthive rajasi* is not explained very clearly by Sáyaṇa—*prithivisambandhini rajo guṇakárye 'smin karmani* "at this rite which is connected with the earth and is the effect of (or has for its effect) the quality of *rajas* (passion, or the active principle)." Mahídhara (Yajur Veda, XIX. 68) explains *rajas* by *jyotish*, light—terrestrial light or fire—the phrase no doubt refers to the fire altar.

3. I have brought to my presence the *Pitṛis* who are well cognisant (of my worship), the infallibility, and progressive advance of the sacrifice;[1] (the *Pitṛis*) who sit on the sacred grass frequently coming hither worship the food of the effused (*Soma*) with the sacrificial cake.

4. *Pitṛis*, *Barhishads*, protect (us who are) in your presence; we have made these oblations for you, accept them: come with your most felicitous protection,[2] and bestow upon us health and happiness, and pardon from sin.

5. May the *Pitṛis* who are entitled to the *Soma*[3] come, when invoked by us, to the agreeable treasures connected with the sacred grass; let them here listen (to our praises), let them speak (their approbation in reply); let them protect us.

Varga XVIII. 6. Having sat down on the right side with bended knee, do you all accept this sacrifice. Harm us not, *Pitṛis*, for any offence which through

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[1] Mahídhara considers the words *napátam* and *vikramaṇam* to mean the paths of the gods, whence there is no falling, and where there is going and coming—both as the consequence of sacrifice (Yajur Veda, XIX. 56).

[2] *Avasá śantamena*, Mahídhara translates "satisfied by most excellent food" (Yajur Veda, XIX. 55).

[3] The text has *somyásaḥ*, as in the first stanza; Sáyaṇa in both places renders it *anugraha-paráḥ*, kind or favourable; giving here as an alternative explanation, *somasampádinaḥ*, "obtaining the Soma."

human (infirmity) we may have committed towards you.[1]

7. Seated in the proximity of the radiant (flames of the altar),[2] bestow riches on the mortal donor (of the oblation): give wealth, *Pitṛis*, to his sons:[3] do you who are present grant us vigour.

8. May YAMA, being propitiated, desirous (of the offering), partake at pleasure of the oblations along with those our ancient progenitors[4] the *Saumyas*, the possessors of great wealth, who also desire it, and who conveyed the *Soma* beverage (to the gods and to the *Pitṛis*) in order.

9. Come, AGNI, to our presence with the *Pitṛis*, who are possessed of knowledge, who having attained a seat amongst the gods, thirst (for the *Soma*), skilled in sacrifices, reciters of praises with hymns, truth-speaking, seers, frequenters of sacrifices.

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[1] Yajur Veda, XIX. 62.

[2] *Aruṇínám upasthe.* Mahídhara applies the epithet, purple-coloured, to the wool of which the blanket called *Kutapu* is made, of which the *Pitṛis* are fond, *kuta papṛiyáḥ pitara* (Yaj. V. XIX. 63).

[3] [So Sáyaṇa, *tasya yaja dnasya.* Better "bestow this wealth" (partitive genitive) "on your sons."]

[4] There appears to be a designed confusion in the phrase *púrve pitaraḥ*, who, as progenitors, when living, offered the *Soma*, and now, as *Pitṛis*, partake of it. *Vasiṣhṭháḥ=vastṛitamáḥ kṛitáchchhádaná dhanadattamá vá* "covering or most wealthy," or, according to Mahídhara (Yajur Veda, XIX. 51) "of the race of *Vasishṭha.*"

10. Come, AGNI, with thousands of *Pitṛis*, of both past and future (time), frequenters of sacrifices, eulogists of the gods; those who are true, who feed on oblations, and drink oblations, possessing equality with INDRA and the gods.

Varga XIX. 11. *Agnishwátta Pitṛis*, come to this solemnity; sit down, directors in the right way, in your appropriate places: eat the oblations spread on the sacred grass, and grant us riches and male posterity.[1]

12. AGNI JÁTAVEDAS,[2] who art glorified (by us), having made our oblations fragrant, thou hast borne them off, and hast presented them to the *Pitṛis*: may they partake of them with the *swadhá*;[3] and do thou also, divine AGNI, feed upon the offered oblations.

13. Thou knowest, JÁTAVEDAS, those PITṚIS, how many they may be, who are not in this world, those who are not in this world, those whom we know, and those whom we do not fully know: enjoy this pious sacrifice offered together with *Swadhás*.[4]

14. May those who are *Agnidagdhas*,[5] and those who are not, be satisfied with *Swadhá* in the midst

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[1] Yajur Veda, XIX. 59

[2] Yajur Veda, XIX. 66: the text reads *kavyavákana* in place of *Játavedas*.

[3] [Sáyaṇa *swadhákáreṇa*, *i.e.* with the exclamation "*swadhá!*" Or it may mean, along with the *swadhá* or *pitṛi*-oblation itself.]

[4] Yajur Veda, XIX. 67.

[5] Those whose bodies have been burnt by the obsequial fire.

of heaven; and do thou, supreme Lord,[1] associated with them, construct at thy pleasure that body that is endowed with breath.

SÚKTA XVI. (XVI.)

The deity is AGNI; the *Rishi* DAMANA, the son of YAMA; the metre of the first ten verses is *Trishtubh*, of the last four *Anushtubh*; the first six stanzas are to be recited whilst the body of one who has gone through the essential purificatory ceremonies (*Díkshá*) is being consumed.[2]

1. AGNI, consume him not entirely; afflict him not; scatter not (here and there) his skin nor his body;[3] when, JÁTAVEDAS, thou hast rendered him mature, then send him to the *Pitris*. Varga XX.

2. When thou hast rendered him mature, then give him up, JÁTAVEDAS, to the *Pitris*; when he proceeds to that world of spirits,[4] then he becomes subject to the will of the gods.

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[1] Sáyana interprets *swarát* as referring to *Agni*; Mahídhara (Yajur Veda, XIX. 60) refers it to *Yama*. Sáyana explains *asunitim tanvam* as the body that leads to life—a divine body. Mahídhara interprets it "long-lived."

[2] [Sáyana simply says they are to be recited at (or upon) the death of an initiated person (*díkshitamarane*).]

[3] There may be here an allusion to the spiritual, or (in the language of the later psychology) subtile body, *súkshma śaríra*; the Scholiast only says "do not reduce him to ashes," *bhasmi-bhútam má kuru*.

[4] [Sáyana, "when he obtains the quickening of life (*prána-preranam*) wrought by *Agni*."]

3. Let the eye repair to the sun; the breath to the wind; go thou to the heaven or to the earth, according to thy merit; or go to the waters if it suits thee (to be) there, or abide with thy members in the plants.[1]

4. The unborn portion;[2] burn that, AGNI, with thy heat; let thy flame, thy splendour, consume it;[3] with those glorious members which thou hast given him, JÁTAVEDAS, bear him to the world (of the virtuous).

5. Dismiss again to the *Pitṛis*, AGNI, him who offered on thee comes with the *swadhás*: putting on (celestial) life, let the remains (of bodily life) depart: let him, JÁTAVEDAS, be associated with a body.

Varga XXI. 6. Should the black crow, the ant, the snake, the wild beast,[4] harm (a limb) of thee, may AGNI the all-devourer, and the *Soma* that has pervaded the Brahmans, make it whole.

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[1] The Scholiast no doubt understands here the doctrine of transmigration. M. Langlois translates—"Remets au ciel et à la terre ce que tu leur dois—va donner aux eaux et aux plantes, les parties de ton corps qui leur appartiennent;" but this is European, not Indian.

[2] [The obvious translation of *ajo bhágaḥ* is, "The goat is thy portion." But Sáyaṇa explains it as the *antarapurusha*, which has no body, no organs of sense, etc.]

[3] *Tapas ṣachis* and *archis*, the terms in the text, are, according to the comment, the positive, comparative, and superlative radiance of *Agni*.

[4] [Sáyaṇa, "jackal, etc." Ludwig "hyæna."]

7. Enclose the mail of AGNI with the (hide of the) cow; cover it with the fat and marrow: then will not (AGNI), bold, exulting in his fierce heat, proud, embrace thee roundabout to consume thee (to ashes).

8. AGNI, shake not this ladle, for it is dear to the gods, and to the (*Pitṛis*) who are worthy of the *Soma*: this which is the drinking ladle of the gods, in this the immortal gods delight.

9. I send the flesh-devouring AGNI to a distance: let him bearing away sin repair to (the realm of) king YAMA;[1] but let this other *Játavedas* who is known (by all) convey the oblation to the gods.

10. The flesh-devouring deity AGNI, who has entered your dwelling, I turn him out, for the worship of the *Pitṛis*, upon beholding this other (AGNI) *Játavedas*; let him celebrate the sacrifice (to the *Pitṛis*) in the most excellent assembly.

Varga XXII.

11. Let AGNI the bearer of the *Kavya*[2] worship the *Pitṛis*, who are magnified by truth, let him declare which are the offerings to the gods, which to the *Pitṛis*.[3]

12. Longing we set thee down; longing we kindle thee: do thou longing bring the longing *Pitṛis* to eat of the (*sacrificial*) viands.[4]

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[1] The *Yajush* (XXXV. 19) reads *yamarájyam*. According to Mahídhara, this verse closes the *Pitṛimedha*, or sacrifice to the *Pitṛis*. [2] The *kavya* is an offering to sages, *i.e. pitṛis*.

[3] Yajur Veda, XIX. 65. [4] *Ibid.* XIX. 70.

13. Cool again, AGNI, the spot which thou hast burned, there let the water-lily grow, and the ripe *Durvá* with its many stalks.

14. (Oh earth), cool and filled with cool (herbs), gladsome and filled with gladsome (trees), be thronged with female frogs and give joy to this AGNI.[1]

ANUVÁKA II.

ADHYÁYA VI. CONTINUED.

SÚKTA I. (XVII.)

The deity of verses 1 and 2 is SARAṆYU, of verses 3 to 6 PÚSHAN, of verses 7 to 9 SARASWATÍ, of verses 10 to 14 the Waters, of verses 15 to 17 the Waters, or SOMA; the *Ṛishi* is DEVAŚRAVAS, son of YAMA; the metre of verses 1 to 12 is *Trishṭubh*, of verse 14 *Anushṭubh* or *Purustád-brihatí*, and of verse 14 *Anushṭubh*.[2]

Varga XXIII. 1. TWASHṬṚI celebrates the marriage of his

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[1] That is, "let the Earth be visited by the rainy season, when fuel becomes plentiful."

[2] *Saraṇyu*, the daughter of *Twashṭri*, was given in marriage to *Vivaswat*, and had by him *Yama* and *Yamí*. Intimidated by his ardour, she substituted another female, her shadow, *Chháyá*, for herself, and going to *Uttarakuru*, changed herself to a mare. *Vivaswat* begot *Manu* by *Chháyá*, when, finding his error, he set off to look for his wife. Discovering her disguise, he transformed himself to a horse, and had by his wife the two *Aṣwins*. This is the legend alluded to, according to Sáyaṇa, and is so narrated in the *Puránas*, which have probably derived it from the *Vedas* and amplified the details.

daughter: therefore the whole world is assembled; but the mother of YAMA, the newly-married wife of the mighty VIVASWAT, disappeared.

2. The Gods concealing the immortal (SARAṆYU) for the sake of mortals,[1] and having formed a woman resembling her, gave her to VIVASWAT. She bore the two *Aświns* when this had happened, and then SARAṆYU gave birth to two twins.[2]

3. May the discriminating PÚSHAN, whose cattle are never lost, the protector of all beings, transfer thee hence (to a better world): may he give thee to these PITṚIS: may AGNI (give) thee to the beneficent gods.[3]

4. May the all-pervading VÁYU[4] protect thee, may PÚSHAN (preserve) thee, (going) first on the excellent path (to heaven): may the divine SAVITṚI place thee, where the virtuous abide, whither they have gone.

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[1] [Sáyaṇa explains *martyebhaḥ* as *manushyebhas tadutpattyartham* "for men, *i.e.* that men might be born." *Manu* was the offspring of *Vivaswat* and the "woman resembling *Saraṇyu*," and all men are descended from *Manu*.]

[2] *Yama* and *Yamí*, but *dwá mithuná*, may mean two pairs of twins, *Yama* and *Yamí* in the first instance, and the *Aświns* in the second.

[3] This and the following three stanzas are to be recited at the funeral rites of a man of the first three classes, who has been duly initiated (*díkshita*).

[4] The text has *áyuḥ*, but Sáyaṇa says this means *váyuḥ*, the letter "*v*" being elided in Vaïdik Sanskrit.

5. PÚSHAN knows all these regions severally let him conduct us by (the path) that is most free from peril: let him precede us, who is the giver of prosperity, endowed with radiance, accompanied by all pious men, ever vigilant, and knowing (our) (deserts).

Varga XXIV. 6. PÚSHAN has been born[1] on the best path of paths, on the best path of heaven, on the best path of earth, he goes forward[2] and backward over both (worlds), the assemblies longed for by all, discriminating[3] (the merits of the dead).

7. The devout invoke SARASWATÍ; they worship SARASWATÍ at the strewn sacrifice; the virtuous call upon SARASWATÍ: may SARASWATÍ bestow blessings upon the donor (of the oblation).

8. Divine SARASWATÍ, who ridest in the same chariot with the *Pitṛis*, and art delighted (along with them) by the (sacrificial) viands, seated on the sacred grass be gratified (by our offering), and grant us wholesome food.

9. SARASWATÍ, whom the *Pitṛis* invoke when circumambulating the sacrifice on the right, bestow

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[1] That is, was manifested in order to conduct men after death to their destination according to their merits.

[2] ["Forward," *i.e.* favourably to the virtuous to show the fruit of good works; "backward," *i.e.* he walks adversely to the wicked]

[3] That is, knowing that this man has acted thus, this is the reward of that act.

upon the worshippers at this sacrifice a portion of food fit for thousands, and increase of riches.

10. May the maternal waters purify us; may the shedders of water purify us with the effusion;[1] for the divine (waters) bear away all sin: I come away from them purified (to heaven).[2]

Varga XXV.

11. The juice of the *Soma* has risen to the earthly and heavenly (worlds), both this visible world, and that which (existed) before (it): I offer that juice flowing through the common region (of heaven and earth) after the sacrifices (offered by the) seven (officiating priests).[3]

12. [4]Thy juice, (*Soma*), which escapes (from the hide), thy filaments which let fall from the hands (of the priest escape) from the vicinity of the

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[1] *Ghṛitena no ghṛitapwaḥ purantu.* The Commentators seem to be rather perplexed by this phrase. Sáyaṇa says, "waters which purify others by water." Mahídhara (Yajur Veda, IV. 2) explains *ghṛita* as "effused water," *ghṛitapwaḥ* as "divinities presiding over effused water." But *ghṛita* may have its usual meaning of "oiled butter," according to the *Bráhmaṇa*, which is quoted by Sáyaṇa.

[2] *Udemi*, according to Sáyaṇa, means "I go to heaven."

[3] The purport of this stanza is not very intelligible, another interpretation given by Sáyaṇa renders *drapsaṁ* as a name of the Sun. In support of this interpretation Sáyaṇa cites the *S'atapatha Bráhmaṇa* (VII. 4. 1. 20). Another interpretation of *hotráḥ* is *Ditáḥ*, of which, according to *S'ruti*, there are seven, zenith, nadir, and centre, with the four cardinal points. Mahídhara gives this version only (Yajur Veda, XIII. 5).

[4] Yajur Veda, VII. 26, reading *gráva* for *báhu*.

planks (of the press), or (from the hand) of the *Adhwaryu*, or from the filter; I offer it all with my mind (to AGNI) with the word *vashaṭ*.

13. Thy juice and thy filaments, (SOMA), which escape, and which fall from the ladle on this side or on that; may this divine BṚIHASPATI sprinkle it for our enrichment.

14. (Waters)! the plants flourish by means of water,[1] my prayer is effectual through water; the essence of water is vigorous through water; purify me with it.

SÚKTA II. (XVIII.)

MṚITYU (death) is the deity of the first four stanzas, DHÁTṚI of the fifth, TWASHṬṚI of the sixth, the *Pitṛimedha* (offering to the *Pitṛis*) of the next seven, and the *Pitṛimedha*, or PRAJÁPATI, of the last; the *Ṛishi* is SANKUSUKA, the son of YAMA; the metre varies, it is *Jagatí* in the first two verses, *Gáyatrí* in the two next; that of the eleventh is *Prastárapankti*, of the thirteenth *Jagatí*, and of the fourteenth *Anushṭubh*; the rest are *Trishṭubh*.[2]

Varga XXVI. 1. Depart, MṚITYU, by a different path: by that which is thine own, and distinct from the path of the gods: I speak to thee who hast eyes, who hast

[1] One epithet *payaswat* is applied to all the nouns (literally, "having water"), but the Scholiast understands it to mean *sáravat*, having pith or vigour; in the case of the plants "being vigorous by means of water in the shape of rain."

[2] [The metre is differently given in the *Sarvánukrama*. For the name of the *ṛishi* see Max Müller, Rig Veda, vol. v. p. 50.]

ears: do no harm to our offspring,[1] nor to our male progeny.

2. If, avoiding the path of death, you go (on the path of the gods), assuming a longer and better life, (my friends), then may you, (O sacrificers), diligent in sacrifice, enriched with progeny and affluence, be cleansed and pure.[2]

3. May those who are living remain separate from the dead: may our invocation of the gods to-day be successful: let us go forward[3] to dancing and laughter, assuming a longer and better life.

4. I erect this circle (of stones)[4] for (the protection of) the living, that none other of them may approach this limit; may they live a hundred years, occupied by many holy works, and keep death hidden by this mound.

5. As days pass along in succession; as seasons are duly followed by seasons; as the successor does

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[1] Sáyaṇa explains *prajám* as female offspring. Mahídhara renders it by *santatim*, descendants, family successors (Yajur Veda, XXXV. 7).

[2] *S'uddháḥ*, according to the comment, means pure from the decay caused by the sins accumulated in a former life; *pútáḥ*, pure from that caused by the sins of the present life.

[3] Or, with our faces to the east.

[4] Mahídhara (Yajur Veda, XXXV. 15) states that after the burning of the body, the Adhwaryu is to raise a bank or lump of earth between the village where the deceased dwelt and the cemetery, as a rampart against death; Sáyaṇa makes the *paridhi* a stone rampart (*páshánám*).

not abandon his predecessor,[1] so, DHÁTṚI, support the lives of these (my kinsmen).

Varga XXVII. 6. (Ye kinsmen of the dead man), choosing old age, attain length of life, striving one after the other,[2] how many soever you may be: may TWASHTṚI, the creator of good races of men, being at one (with you), grant you, (busy) at this (sacrifice), a long life.

7. Let these women who are not widows, who have good husbands, enter (anointed) with unguent and butter. Let women without tears, without sorrow, and decorated with jewels, first proceed to the house.

8. Rise, woman, (and go) to the world of living beings:[3] come, this man near whom thou sleepest is lifeless: thou hast enjoyed this state of being the wife of thy husband, the suitor who took thee by the hand.[4]

9. Taking his bow from the hand of the dead

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[1] That is, according to the comment, as a son does not leave his father by dying first.

[2] [Sáyaṇa explains "the eldest first." There seems to be implied in *yatamánáḥ* the notion of men toiling up the hill of old age.]

[3] [Sáyaṇa, "go to the home of the living, *i.e.* thy sons, grandsons, etc." This verse is interesting as showing that in the latest part of the Vaidik age there was no trace of Suttee.]

[4] [This verse is to be spoken by the husband's brother, etc., to the wife of the dead man, and he is to make her leave her husband's body. See the *A'ṣwaláyana Gṛihya Sútras*, IV. 2.]

man,[1] for the sake of our vigour, energy and strength, (I say) thou art there;[2] may we (who are) here, blessed with male offspring, overcome all the enemies who assail us.

10. [3]Go to this thy mother-earth, the wide-spread, delightful earth; this virgin (earth is) as soft as wool, to the liberal (worshipper) may she protect thee from the proximity of NIRṚITI.

Varga XXVIII.

11. Earth, rise up above him;[4] oppress him not; be attentive to him (and) comfortable;[5] cover him up, earth, as a mother covers her child with the skirt of her garment.

12. May the earth heaped over him lie light: may thousands of particles (of dust) envelope him; may these mansions distil *ghee* (for him); may they every day be an asylum to him in this world.

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[1] This applies to a *Kshatriya*.

[2] [Sáyaṇa, "art thou there?"]

[3] [Sáyaṇa says the four verses 10 to 13 are to be repeated at the death of a *dikshita* (initiated person), and cites *A'świaláyana-S.* VI. 10. On the repetition of verse 10, the bones which have been collected are to be placed in the grave; see *A'śwaláyana-gṛihya-S.* IV. 5.]

[4] [*i.e.* so as to give him breathing room. Whilst this verse is being recited, dust is to be scattered over the grave. *A'św.-grihya-s.*, IV. 5.]

[5] [*Súpavaṇchaná* = deceiving well. Sáyaṇa says, "Treat him kindly for the sake of the sacrifice:" fondle him, lull him to rest. The alternative explanation *supratishṭá bhava* seems to mean be a good resting-place.]

13. I heap up the earth around thee,[1] placing (upon thee) this clod of earth;[2] may I not be injured: may the *Pitṛis* sustain this thy monument: may YAMA make thee a dwelling here.

14. At the decline of the day they have placed me (in the grave) like the feathers of an arrow; I have restrained my declining voice as (they check) a horse with a bridle.[3]

ADHYÁYA VII.

ANUVÁKA II. CONTINUED.

SÚKTA III. (XIX.)

The deities are the *Cows* or the *Waters*, of the second half of the first stanza AGNI and SOMA; the *Ṛishi* is either MATHITA the son of YAMA, BHṚIGU the son of VARUṆA, or CHYAVANA of the family of BHṚIGU; the metre is *Anushṭubh*, except in the sixth verse, in which it is *Gáyatrí*.

Varga I.

1. Come back: go not elsewhere: abounding in wealth, sprinkle us; AGNI and SOMA, you who clothe (your worshippers) again, bestow upon us riches.

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[1] [Sáyaṇa, "O urn, I keep off the earth above thee with thy lid, *he 'sthikumbha tavopari twadíyena kapálena pṛithivím pratibadhnami.*] This is addressed to the urn, containing the bones and ashes, which is buried after the corpse has been burnt. "In quo reliquias divinique ossa parentis condidimus terrâ," Æneid, V. 68. [The verse is to be recited when the bones are covered with the lid; see *A'śwal. gṛihya-S.*, IV. 5.]

[2] [*i.e.* the lid of the urn.]

[3] No comment on this.

2. Bring them back again, render them obedient: may INDRA restore them;[1] may AGNI bring them nigh.

3. May they come back to me and be fostered under this (their) protector: do thou, AGNI, keep them here; may whatever wealth (there is) remain here.

4. I invoke the knowledge[2] of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper.

5. May the keeper return (with them); he who reaches them when[3] lost; who reaches them when straying; who reaches them when wandering, and returning.

6. INDRA, come back and bring back (the cattle); give us our cows again, may we rejoice in our cows being alive.[4]

7. I nourish you gods, who are everywhere present, with curds, with butter, with milk; may all those deities who are entitled to worship reward us with riches.

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[1] [Sáyaṇa, "make them obedient to thee."]

[2] [Sáyaṇa omits the word *saṁjñánam*, and takes *niyánam*, etc., as being all the object of *huve*.]

[3] [Sáyaṇa, "who attempts (*anubhavati*) going in different directions for the sake of following the lost cows."]

[4] *Bhunajámahai* may also be the causal, "that we may feed the gods and *Pitṛis*" (by the offerings of milk, etc.).

8. Come back (ye cows), bring them back; return (ye cows), bring them back; and (you, cows) coming back, return; there are four quarters of the earth, bring them back from them.

SÚKTA IV. (XX.)

The deity is AGNI;[1] the *Ṛishi* is VIMADA, son of INDRA, or of PRAJÁPATI, or VASUKṚIT, the son of VASUKRA; the metres are of verse 1 *Ekapada* (decasyllabic *Viráj*), of verse 2 *Anushṭubh*, of verse 9 *Viráj*, of verse 10 *Trishṭubh*, of the six middle verses *Gáyatrí*.

Varga II. 1. (AGNI), manifest towards us a favourable mind.

2. I glorify AGNI, the youngest of the feeders (on oblations), friendly in counsel,[2] difficult to resist, at whose rite the oblations seek heaven, as (calves) the udder of the mother cow.

3. He whom (the worshippers) magnify with their mouth,[3] the sustainer of pious works; whose banner is the light, he shines, bestowing upon them all their desires.[4]

4. The refuge of the people,[5] the mover, who,

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[1] [The *anukrama* adds as to verse 1, "Or the first line is meant as a propitiation."]

[2] [*i.e.* the friend of all because he instructs every man what to do and what not to do.]

[3] [Sáyaṇa, "with worship, viz. praise and oblations."]

[4] [Or, sending a row of flames against the enemy.]

[5] *Aryo viśám*, who is to be gone to or had recourse to by worshipping men.

when he moves, penetrates to the ends of the sky; the sage illumining the firmament.[1]

5. Accepting the oblations (offered) at the sacrifice of the worshipper, he blazes up, with a mighty flame; fixing his abode, he advances.[2]

6. AGNI is capable (of protecting all men), he is himself the oblation, and the sacrifice; rapidly indeed does his spirit[3] move. The gods come to AGNI, who bears the praises.

7. AGNI, who goes to (summon the gods), the bearer of the oblation, whom men call the sow of the stone;[4] him I desire to worship (for the sake) of supreme felicity. Varga III.

8. May all the men who belong to us[5] be (gratified) in all that is desirable, augmenting AGNI with oblations.

9. His chariot is black, white, red, tawny, dark

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[1] [Sáyaṇa takes *didyánaḥ* out of its place "when *Agni* moves radiant, then he, the sage, reaches the ends of heaven and the firmament." He explains *abhram* as "that which is characterized by clouds."]

[2] This alludes to a part of the ceremonial of fire worship—when the fire is taken from one altar, or firepit, to another, from the *Saumikí vedi*, or altar of libation, to the *Uttará vedi*, the north or principal altar.

[3] [Sáyaṇa explains *gátuḥ* as the superintending soul of Agni, which hastens to call the gods.]

[4] [Sáyaṇa refers to Ṛig Veda, II. 1. 1. (v. *suprà*, Vol. II. p. 208).]

[5] [*i.e.* the sons and grandsons of the worshippers.]

red, crimson, and glorious;[1] the progenitor of all has given him a chariot of gold.

10. Grandson of strength, AGNI, who art gratified by the ambrosial (viands), VIMADA, (desirous of) wisdom, has recited thy praises; do thou, approaching with a kind intention, bestow upon us food, strength, and a prosperous abode.[2]

SÚKTA V. (XXI.)

The deity and *Rishi* as before; the metre is *A'starápankti*.

Varga IV.

1. We invoke thee now, AGNI, invoker (of the gods), with our voluntary (praises) for the sacrifice, at which the sacred grass is spread; thee, who underliest (all things), who (diffusest) purifying radiance, (we invoke) for thine exhilaration; thou art mighty.

2. Self-radiant, opulent in horses, they glorify thee; the oblation poured out over (thee)[3] proceeds

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[1] [Or, "white, brilliant, vast, straightgoing, red and glorious."] The Scholiast naturally asks how the chariot should be of different colours, and has no better reply than that it happens through the exceeding power of *Agni*. [His further explanation, "Or else the words *krishnah*, etc., are to be joined as accusatives to the word *hiranya-rúpam*, which is descriptive of the chariot as they relate to the same substantive," merely serves to confuse the grammatical construction.]

[2] [Or, progeny.]

[3] [*Upasechani* is properly "ladle" or "spoon," but Sáyana explains it as *tavoparíksharanasílá*.]

in a straight course, AGNI, to thee for thine exhilaration; thou art mighty.

3. The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth-)sprinkling (showers);[1] thou sustainest exceedingly black forms and white and all beauties for thine exhilaration;[2] thou art mighty.

4. Powerful and immortal AGNI, bring to us, for our sustenance, the precious wealth which thou thinkest best; (bring it) for thine exhilaration at the sacrifices; thou art mighty.

5. AGNI, generated by ATHARVAN,[3] is cognizant of all praises; he is the messenger of VIVASWAT, the beloved friend of YAMA, for your exhilaration; thou art mighty.

6. The (worshipper) glorifies thee, AGNI, at sacrifices, when the solemnity is being celebrated; thou grantest in thine exhilaration all desirable treasures to the donor (of the oblation); thou art mighty. Varga V.

7. The men establish thee, AGNI, at sacrifices, the ministrant priest, graceful, whose face shines with butter, radiant, most intelligent with thine eyes, for thine exhilaration; (hence) thou art mighty.

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[1] [*i.e.* as showers worship *Agni* as their *pitri*. Sáyaṇa suggests another explanation, "Thy rays dwell with thee like oblations sprinkled with the ladles."]

[2] [In this verse and in verse 4, Sáyaṇa explains *vaḥ* as referring to *viśwe deváh.*]

[3] [See Vol. III. p. 409.]

8. AGNI, thou, the mighty one, art known far and wide by thy radiant lustre; bellowing, thou rushest like a bull, thou impregnatest the sister (plants) in thine exhilaration; thou art mighty.[1]

SÚKTA VI. (XXII.)

The deity is INDRA; the *Ṛishi* VIMADA; the metre of the fifth, seventh, and ninth verses is *Anushṭubh*, of the fifteenth *Trishṭubh*, and of the rest *Parastádbṛihatí*.

Varga VI.

1. In what place to-day is INDRA renowned? In what nation is he famed like MITRA?[2] (INDRA), who is worshipped with sacred praise at the dwelling of the *ṛishis*, or in secret.[3]

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[1] *Vi vo made* and *Vivakshase* form the burthen of each verse; *vivakshase* is explained *mahán bhavasi*; *vi vo made* is explained with some variation, "in your," or "for your exhilaration," *i.e.* for the sake of the various kinds of exhilaration produced by drinking the *Soma*: *vaḥ* is sometimes explained as referring to Agni; sometimes as referring to the *viśwe deváḥ*, and the commentator occasionally connects them with *vivakshase* as cause and effect, as *made sanjáte sati yasmád evam̃ kṛitaván asi tasmát twam mahán bhavasi*, the inebriation being produced, *i.e.* since thou hast thus acted, thou art great. The words "*vi vo made*" seem like a quotation or Soma-drinking refrain; perhaps also a play upon the name *Vimada* is intended. See Sáma Veda, I. 5. 1. 4. 2 to 4. [Benfey objects to the taking *vi* and *made* together as *vimade*, because *tmesis* is unusual, and the accent would have to be altered; he suggests that *vi* is a repetition of the *vi* in *vivakshase*, which, though treated as one word in the Pada, is really "*vi vakshase*."]

[2] [Or, "as a friend." Sáyaṇa explains *jane* as "worshipper," *jana* being sometimes used of an individual.]

[3] [Or, "in the forest."]

2. Here is *Indra* renowned; to-day he is praised by us, the wielder of the thunderbolt, the deserving of praise; he who, like MITRA, bestows upon men unequalled abundance.

3. (May INDRA protect us) who is the lord of great strength, of unequalled (power), the distributor of great wealth, the cherisher of the dreadful thunderbolt, as a father (cherishes) a dear son.

4. Thunderer, thou who art divine, yoking thy horses which are swifter than the divine wind, and gliding along the resplendent road, thou, opening out the way (to battle), art glorified.

5. Thou hast come to these two horses (which have the speed) of the wind, straight-going, for them to draw thee of themselves, whom no deity, no mortal is able to restrain; whose fleetness no one comprehends.

6. UŚANAS inquires of you two[1] as you pass, "(Why) have you come to (our dwelling) from a distance; from heaven and earth to a mortal?" Varga VII.

7. Accept, INDRA, the oblation upraised by us; we solicit of thee that protection by which thou didst slay the non-human ŚUSHṆA.

8. The *Dasyu* practising no religious rites, not

[1] This "you two" might be thought intended for *Indra's* horses, but the Scholiast supplies *indrágní*—"*Indra* and *Agni*"; or (substituting the accusative for the nominative), "every worshipper inquires of you two *Uśanas* (and INDRA)."

knowing us thoroughly,[1] following other observances,[2] obeying no human laws, baffle, destroyer of enemies, the weapon of that slave.

9. Hero, INDRA, with the hero (MARUTS defend) us; that protected by thee (we may be able) to overcome (our enemies): thy blessings are diffused among many (praisers), as men (repair to their lord).

10. Hero, INDRA, wielder of the thunderbolt, thou hast animated those chiefs (the MARUTS) to the slaughter of *Vṛitra* in battle, when (thou hearest) the mystical (praises) of the sages, the worshippers praising the might of the constellations.[3]

Varga VIII. 11. Hero, INDRA, (thy worshippers glorify) those prompt exploits performed by thee in battle, (by thee who art) ever bountiful, when with thy associate (MARUTS) thou destroyedst the whole race of S'USHṆA.

12. Hero, INDRA, let not our manifold sacrifices be unavailing, but may we all, thunderer, (through)

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[1] [Sáyaṇa explains *abhi* as "face to face, *i.e.* personally." He gives an alternative explanation of *amantuḥ*, viz. *avamantuḥ* "despising."]

[2] *Anyavrataḥ*, others than those of the *S'ruti* and *Smṛiti*, which looks like an admission that they had *some vratas*. The term *amánushaḥ*, "not human," is the same as in verse 7. The Scholiast here explains it *manushyasaṃvyavahárád báhyaḥ*, out of the laws or customs of men, *asuraprakritirúpaḥ*, being of the nature of evil spirits.

[3] [Sáyaṇa explains *nakshatrasavasám* as "armies of praisers approaching the gods."]

thy (favour) continue in the fruition of these (our desires).

13. May these our (praises) reaching thee, INDRA, be successful, doing no detriment (to thee), so that, thunderer, we may obtain the benefits derivable from them, as (a cowherd enjoys those) from the milch kine.

14. When the earth which has neither hands nor feet flourished through the acts of (devotion paid to) the adorable (deities), then thou didst smite down S'USHṆA, circumambulating it on the right, for the sake of VIŚWÁYU.[1]

15. Drink, hero INDRA, drink the *Soma*; being excellent, harm (us) not,[2] possessor of opulence; preserve those who praise thee, and are affluent (in offerings), and render us rich with great riches.

SÚKTA VII. (XXIII.)

The deity and *Ṛishi* as before; the metre of the first and seventh verses is *Trishṭubh*, of the fifth *Abhisáriṇí*, of the rest *Jagatí*.

1. [3]We worship INDRA, bearing in his right hand the thunderbolt, the driver of the bay horses which have many functions: shaking his beard, he mounts Varga IX.

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[1] [Sáyaṇa takes *viśwayave* as a proper name, meaning "going everywhere unimpeded," a name of king *Aurvaśeya*, a descendant of *Urvaśí*.]

[2] [*i.e.* it is not just that we should be punished for any defect in our worship of thee who art excellent.]

[3] Sáma Veda, I. 4. 1. 5. 3.

on high, destroying (his enemies) by his armies he gives wealth (to his worshippers).

2. With his two bay horses which bestow riches at the sacrifice, INDRA, wealthy with wealth, is the slayer of VṚITRA; the brilliant, powerful, mighty[1] INDRA, is the lord of strength;[2] (through him) I cut off the head[3] of the *Dása*.

3. When he grasps his golden thunderbolt, then the opulent INDRA ascends with his praisers, the chariot which his two bay horses draw, (INDRA) the lord of long celebrated and widely renowned food.

4. As the rain (bedews all), so, INDRA, accompanied by his troops (of the MARUTS), sprinkles their beards, with the green (*Soma*-juice): he repairs to the pleasant chamber (of sacrifice); (the *Soma*) being effused, the sweet beverage agitates (his frame), as the breeze (shakes) the forest.

5. We praise his manhood, who, having by his voice alone made the many-tongued speechless, has slain many thousand enemies, who supports the

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[1] The text has *Ṛibhu, Vája, Ṛibhukshan*, the names of the three *Ṛibhus*, but the Scholiast here chooses to consider them as epithets equivalent to *dípta, balavat, mahat.*

[2] Or, "attacks the forces of the enemy."

[3] *Náma chit.* The commentator seems to have no good reason for explaining *náma* by *ṣiras*, the etymology being *namyate 'nena* (that with which one bows). He admits, however, an alternative, "I destroy his very name."

strength (of the world) as a father the strength (of his son).

6. We, VIMADAS, have generated this thy unprecedented, and most varied praise, INDRA, to obtain thy bounty; as we know what the opulence of that lord is, (therefore) we call it (before us), as a cowherd (calls) his cattle.

7. Never may these friendships of thee, INDRA, and of the *ṛishi* VIMADA be disunited: for we know thy attachment, divine (INDRA), to be like that of a sister (to a brother); so may the friendship between us and thee prosper.

SÚKTA VIII. (XXIV.)

The deity of the first three stanzas is INDRA; the AŚWINS are the deities of the last three. The *Ṛishi* is VIMADA; the metre of the first three stanzas is *Astárapankti*, of the last three *Anushṭubh*.

1. Drink, INDRA, this most sweet *Soma*, expressed by the planks (of the Soma-press), then bestow upon us riches in thine exhilaration; thousandfold (riches), lord of infinite wealth; thou art mighty.[1] Varga X.

2. We solicit thee with sacrifices, with prayers, with oblations; lord of all pious acts, grant us in thine exhilaration, excellent and desirable (affluence); thou art mighty.

[1] We have here again the same form of words, *vi vo made*, and the same burthen as in Súkta V.

3. INDRA, who art the lord of desirable (riches), the encourager of the worshipper, the protector of the eulogists, defend us, in thine exhilaration, from adversaries; (guard us) from sin, thou art mighty.

4. Powerful and sagacious (AŚWINS) mutually associated, you have churned forth (the fire):[1] when you, NÁSATYAS, glorified by VIMADA, have churned it forth.

5. All the gods praised you as you were mutually associated, and caused (the sparks) to fly up; the gods have said to the two NAŚATYAS, "let the fire again bear (us oblations)."

6. May my going forth be pleasant, may my coming back be pleasant, you two divine AŚWINS, render us, through your divine power, possessed of pleasure.

SÚKTA IX. (XXV.)

The deity is SOMA; the *Ṛishi* may be VIMADA, the son of PRAJÁPATI, or the son of INDRA, or VASUKṚIT, the son of VASUKRA; the metre is *Astárapankti*.

Varga XI. 1. Sanctify (*Soma*) our mind, our heart, our intellect; and may (thy worshippers) delight in thy friendship, like cattle in fresh pasture, in thine

[1] That is, you have produced fire for sacrifice by attrition. [Sáyaṇa cites a *Bráhmaṇa* which says the *Aświns* are the *Adhwaryus*, and adds the business of producing fire is also performed by the Aświns.]

exhilaration (produced) by the (sacrificial) food; for thou art mighty.[1]

2. They who seek to touch thy heart, SOMA, worship thee in all places; and these desires for wealth rise from my heart at thine exhilaration; for thou art mighty.

3. Verily, SOMA, I practise all thy observances with fullness; and as a father to his son, so do thou in thy exhilaration make us happy; protect us from being killed (by our enemies); for thou art mighty.

4. Our praises converge (SOMA) towards thee, as herds towards a well; establish our pious acts, SOMA, for us to live (long), as (the priest sets up) the cups for thine exhilaration; for thou art mighty.

5. The intelligent (priests), whose desires are fixed (on the fruit of good works), with sacred rites show forth (the praises) of thee, SOMA, who art wise and powerful; do thou, in thy exhilaration, (grant us) pastures, abounding with cattle, and with horses; for thou art mighty.

6. Thou protectest our cattle, SOMA, and the variously occupied world, contemplating all existing beings; thou preparest (the world) for them

Varga XII.

[1] *Daksham* is here explained *Antarátmá*, the soul or heart. The same phrase and burden, *vi vo made* and *vivakshase*, as in the last hymn, are repeated. This verse recurs Sáma Veda, I. 5. 1. 4. 4.

to live in for thy exhilaration;[1] for thou art mighty.

7. Be on all sides our preserver, SOMA, thou, who art unassailable; drive away, monarch, our adversaries in thine exhilaration, and let no calumniator rule over us; for thou art mighty.

8. SOMA, author of good works, liberal granter of fields, be vigilant in supplying us with food; and in thy exhilaration preserve us from oppressive men, (and) from sin; for thou art mighty.

9. Utter destroyer of enemies, SOMA, who art the auspicious friend of INDRA, (protect us), when hostile warriors everywhere call us to the combat that bestows offspring; by thine exhilaration (preserve us); for thou art mighty.

10. Such is the SOMA which, swiftly moving, exhilarating, acceptable to INDRA, has given increase (to our understanding); it has increased the intelligence of the great and pious KAKSHÍVAT in thine exhilaration; for thou art mighty.

11. This *Soma* bestows, upon the pious donor of the libation, food with cattle; it gives wealth to the seven (priests) in the manifold exhilaration; it has restored (their faculties) to the blind, and the lame.[2]

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[1] [Sáyaṇa here explains *vaḥ* as referring to all the gods, and cites the *Taittiríya Saṁhitá*, III. 2. 9. 7, to the effect that both gods and men are dependent on his gifts.]

[2] The ṛishis *Dírghatamas* and *Parávṛij* or *Parivṛij*. See Vol. I. p. 290, and Vol. II. p. 242. In the latter place the

Súkta X. (XXVI.)

The deity is Púshan; the *Rishi* as before; the metre of the first and fourth stanza is *Ushnik*, of the rest *Anushtubh*.

1. Since our appointed and acceptable prayers proceed to him, may the mighty Púshan, of pleasing aspect,[1] whose car is ever harnessed, protect us. Varga XIII.

2. (May he) whose greatness (manifested as) the matured rain, this pious man celebrates with pious rites—may he be cognisant of such excellent praises.

3. He, Púshan, is cognisant of such excellent praises: like *Soma* he is the showerer (of benefits): the graceful deity rains down upon us, he rains upon our cow-pastures.

4. We glorify thee, divine Púshan, the accomplisher of our desires, who makest the pious to quake.[2]

5. The sharer in sacrifices, who is drawn by chariot-horses, the *rishi*, the benefactor of men; the friend of the devout, scattering (his foes).

cure of the lameness of the *Rishi* is attributed to *Indra*; in the former to the *Aswins*; the restoration of sight to *Dirghatamas* has not occurred in the text; it is narrated of *Kanwa*. See Vol. I. p. 315.

[1] *Dasrá* is rendered by *darśaníyah*, but it may also, according to the Scholiast, be the two accomplishers of the rite—the *Yajamána* and his wife: "may *Púshan* protect them."

[2] [*Ádhavam* making them shake with reverence and respect, Sáyana.]

Varga XIV. 6. Lord both of the pure desirable (she-goat), and of the pure (he-goat): weaver of the cloth (of the wool) of the sheep; he has cleansed the vestments.[1]

7. The ruler, the lord of viands, the sovereign, the friend of the contentment (of all); he who is unassailable, gently shakes his beard (when drinking the *Soma* of the sacrificer), desiring (his favour).[2]

8. The goats, PÚSHAN, bear the burthen of thy car, who art the friend of every suppliant, born long ago, never-failing (in thy duty).

9. May the mighty PÚSHAN protect our chariot by his might: may he be to us the augmenter of food: may he hear this our invocation.

SÚKTA XI. (XXVII.)

The deity is INDRA; the *Ṛishi* is VASUKRA his son; the metre is *Trishṭubh*.

Varga XV. 1. (INDRA speaks:) Such is my pleasant disposition, worshipper, that I help the institutor of the rite,[3] who offers libations; but I am the punisher of him who offers not libations, who disregards truth, the perpetrator of sin, the malignant.[4]

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[1] *Vasóváyo 'vínám*, making woollen cloths such as the woollen filter, etc. The words "he has cleansed the vestments" are said to express that *Púshan* is purifying all around by light and heat.

[2] [*Haryataḥ* is properly an epithet of *Púshan*, "the desirable."]

[3] [Sáyaṇa, "I bestow upon him whatever he desires."]

[4] As to *ábhum*, see again verse 4: here Sáyaṇa's explanation is only *vyápnuvantam*—there it is rendered *śatrum mahántam*.

2. If I encounter in combat the undevout, resplendent in their bodies, then will I cook a vigorous bull for them, and will sprinkle (upon the fire) the exhilarating effused juice, the fifteen-fold (*Soma*).[1]

3. I know not that man who says that he is the slayer in battle of those who do not reverence the gods: but when (I behold) the fierce war commenced, then (my enemies) proclaim my prowess.

4. When I enter upon unprecedented combats, then all those who are affluent in oblations approach me so engaged:[2] I destroy the mighty and over-powering foe for the protection of the world, and, seizing him by the feet, throw him down from the mountain.

5. None resist me (engaged) in combat, not even the mountains when I am resolved: at my shout the dullest of hearing[3] is alarmed, and so too even the bright-rayed (sun) trembles day by day.

6. Beholding here the drinkers of the libations Varga XVI.

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[1] [*Soma* is called "fifteenfold," because its leaves grow during the light half of the month one by one on the fifteen days, beginning with *pratipat* (the 1st day), and similarly die off during the dark half of the month, or else because the *Soma* offered at noonday is accompanied by the *Trivṛit* and *Pancha-dasa Stomas*.]

[2] [*i.e.* stand round praising me in order to incite me to prowess, Sáyaṇa.]

[3] *Kṛidhukarṇa* may be the name of an *Asura*, or it may denote one hard of hearing, deaf.

who serve not INDRA, who cut (the worshippers) to pieces with their hands, assailing them to do them harm; my shafts quickly fall upon them, as well as on those who revile (your) powerful friend.

7. (The *Ṛishi* speaks:) Thou, INDRA, art manifest; (from time to time) thou waterest (the earth): INDRA pervades all existence: the ancient INDRA verily destroys (his foe), the other does not destroy (INDRA). The united[1] two (heaven and earth) surpass not him who extends beyond the confines of the universe.

8. The assembled cattle feed upon the barley; I their master have beheld them grazing, tended by the herdsman: when called, they collect around their lord; when they approach, how much milk does he desire (to take)?

9. When we, the grass-eaters of men, (are) together, I (am) amongst the barley-eaters in the wide field;[2] here he who is yoked would like one to unloose him, and the assailant would yoke him who is unyoked.

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[1] [*Pavaste*, according to Sáyaṇa, means "going," *i.e.* "going in order to surpass every one in greatness."]

[2] [There is no comment on this obscure verse, and Wilson leaves a blank in his MS. Ludwig's translation, "Zusammenweb ich die grassfressenden unter den wesen und die getreidesser auf weiter flur," misses the antithesis of *vayam* and *aham*, and leaves *yat* and *antar* untranslated (unless *antar* is transposed and taken with *janánám*, which does violence to the rhythm). Grassmann makes *yavádaḥ* genitive dependent on *urvajre.*]

10. (INDRA speaks:) Thou knowest that what is said by me at this time is the truth, that I may create both bipeds and quadrupeds. I distribute without conflict (among my worshippers) the wealth (that I have taken from him), who (neglecting me), the showerer (of desires), wishes to contend with women.

11. What (other god but me)[1] whose eyeless daughter is ever present knows her and honours (her) the blind one:[2] which of the two (deities) lets loose that bolt against (a foe)—he who assails, (or) he who protects him? Varga XVII.

12. How many a woman has been gratified by the flattering praise of man's desire, when the bride is fortunate and beautiful, she of herself chooses her husband amongst men.[3]

13. He seizes (it)[4] with his feet; he swallows

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[1] Sáyaṇa refers this to INDRA, whose eyeless daughter is PRAKṚITI, crude matter or nature, born of INDRA as the Creator, and at the *mahápralaya* (final dissolution of the world) merging into him only.

[2] [More probably, "He whose daughter was once eyeless, who, knowing this, will despise her for being blind?"]

[3] This refers, as Sáyaṇa rightly remarks, to the *Swayambara*. The chosen husband is *Indra* in his identity with the lovers *Nala*, *Arjuna*, etc., who were chosen by *Damayantí*, *Draupadí*, etc.

[4] *i.e.* the rain. *Indra* is here identified with *Áditya*, the Sun, whose functions of evaporating moisture and restoring it as rain are very obscurely intimated.

it when it approaches him, he places the head (of heaven) as a guard around his head: seated (above) he sends (his rays) upwards to the proximate heaven; he sends them downwards, on the outspread earth.

14. The great (sun), shadeless, undecaying,[1] ever-moving, abides; the builder (of the world), who is liberated, the germ (of the three worlds), eats (the oblations), fondling the offspring of another (mother),[2] he constructs (the quarters of the world): with what design has the milch cow offered her udder?[3]

15. Seven sages sprang from the lower portion (of INDRA as PRAJÁPATI): eight were born from the upper portion; nine occupants of stations[4] came from behind, and ten, generated in the front, partaking of food, traversed the summit (of heaven).[5]

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[1] *Apaláśáḥ* "without a leaf," explained as *vináśarahitaḥ*, without decay.

[2] [The "other mother" is, according to Sáyaṇa, *Aditi*, the mother of the gods; *A'ditya*, the sun, is her offspring.]

[3] The milch cow, the commentator says, is the Sky, who offers the Sun as her udder, whence the rain may be milked.

[4] [*Sthivimantaḥ* is explained in the Petersburg Dictionary as "mit Scheffeln versehen." See below hymn 68, verse 3.]

[5] These different numbers, it is said, designate the seven *Ṛishis*, *Viśwámitra*, etc., the sons of *Prajápati*; the eight *Válakhilyas*; the nine *Bhṛigus*, and the ten *Angirasas*: another explanation makes it, seven *Maruts* on *Indra's* right, eight on his left, nine behind him, and ten in front.

16. (The other ANGIRASAS) despatched one of the ten, KAPILA, as equal (to the task) for the completion of the sacrifice; the gratified mother cherishes the embryo well deposited in the waters,[1] and not desirous of an abiding place. Varga XVIII.

17. The sages cooked a fat ram:[2] they followed (PRAJÁPATI) in succession like dice thrown in gambling:[3] two (of them), having the means of purification and becoming purified, proceed in the midst of the waters to (PRAKṚITI) the augmenter, to (KAPILA) the implement of destruction.[4]

18. They (the ANGIRASAS) go in all directions calling (upon *Prajápati*), half of them cook (their oblations), the other half cook not: this divine SAVITṚI[5] has told me this—(AGNI), whose food is

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[1] *Prakṛiti* cherishes the germ of creation deposited by *Prajápati* in the subtile elements; if this mystical interpretation is correct, this passage indicates the priority of *Sánkhya* philosophy, a priority confirmed by the mention of *Kapila*.

[2] *i.e.* the *Angirasas* sacrificed an animal to *Indra* as *Prajápati*.

[3] [*Dive*, lit. "for gambling," but Sáyaṇa takes it as locative, *devane ramaṇasthâne*.]

[4] This is very dark, and the Scholiast is not much more luminous; *dvau* means "two of the *Angirasas*"; *dhanum* is explained as "the means of killing ignorance and the like, or the doer of kindness, *i.e. Kapila*;" *brihatím*, "the increaser by command of *Prajápati*, i.e. *Prakṛiti*": of *pavitravantá* it is said—the substantive means the syllable *Om*, by meditating on which they are pure.

[5] Sáyaṇa, "the stimulator of all, *i.e. Áditya* or *Prajápati*."

wood and ghee, serves (*Prajápati* by means of oblations).

19. I beheld the crowd coming from afar, moving of themselves without wheels: the lord of all, (INDRA), regulates the seasons (for the worship of men), younger in vigour, destroying at once the herds of evil beings.[1]

20. Turn not back, but repeatedly praise these two yoked (steeds) of me the destroyer, which advance (to the foe and to the sacrifice);[2] the waters fulfil INDRA's purpose, and (so does) the all-cleansing sun, being (swift as) a cloud.[3]

Varga XIX.

21. This is the thunderbolt which repeatedly falls (on those who are) below the orb of the vast sun; the worshippers easily cause this water (in the sun's orb) above which is different from that (in the clouds) to pass through (the firmament).[4]

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[1] [Sáyaṇa, explains *śiśná* as "the destructive herds of Rákshasas," etc. Ludwig translates "indem er die phallusidole vernichtet."]

[2] [Such is Sáyaṇa's fanciful explanation of *gávau*. He also explains *yuktau* as "well worshipped."]

[3] [Sáyaṇa, "I have beheld *Indra* as *Prajápati*, driving the crowd from afar and approaching with his army, self-moving, without chariots."]

[4] This is obscure, and the explanation of Sáyaṇa doubtful, but it is no doubt intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind.

22. The bowstring fixed to each bow clangs loudly; then the man-destroying (shafts like) birds fall upon (the foes):[1] and the whole of this world is alarmed, presenting libations to INDRA, and donations to the *Ṛishis.*

23. At the creation of the gods, the (clouds) stood first; from their division, the waters (of the rain) came forth: the three divinities (PARJANYA, VÁYU and ÁDITYA), sowing in succession, warm the earth: two of them (VÁYU and ÁDITYA) convey all-delighting water (to the sun's sphere).

24. That thy (divine) nature identified with the sun) is the cause of life: and know such (solar form) of his (to be worthy of adoration) at the sacrifice; conceal nothing: that motion of him the all-cleansing (sun) makes manifest the universe; it absorbs the moisture; it is never discontinued.

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[1] This, if correctly interpreted, is a good specimen of the abuse of metaphor and ellipse so common in the style of the Veda: the literal translation is "the cow lows attached tree by tree (to different trees), the man-eating birds fly out from it (? from the tree)."

SÚKTA XII. (XXVIII.)

This is a dialogue between INDRA and his son VASUKRA; VASUKRA's wife is the *Rishi* of verse 1 and INDRA is the deity; of some of the other verses INDRA is the *Rishi* and VASUKRA the deity, of the rest VASUKRA is the *Ṛishi* and INDRA the deity; the metre is *Trishṭubh.*

Varga XX.

1. (The wife of VASUKRA speaks:) Every other (divine) lord has come, but my father-in-law has not come:[1] may he eat the parched grain: and drink the *Soma*; when he is well satisfied, may he return home.

2. (INDRA speaks:) (INDRA) the showerer (of blessings), having hot rays, abides roaring in the resounding expanse of the firmament: in all conflicts I defend him, (VASUKRA), who, having effused the libation, fills my flanks.

3. (VASUKRA speaks:) Thy worshippers express with the stone fast flowing exhilarating *Soma*-juices for thee, thou drinkest them: they roast bulls for thee, thou eatest them, when thou art invoked, MAGHAVAN, to the sacrificial food.[2]

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[1] The legend relates that INDRA came in disguise to a sacrifice celebrated by *Vasukra,* whose wife, not recognizing him, prayed for his presence; to satisfy her that he had actually come, the dialogue that follows took place.

[2] This is interpreted by Sáyaṇa, "thou eatest the cattle offered as oblations belonging to the worshippers who cook them for thee."

4. Overcomer of foes, (INDRA)[1] be cognisant of this my (power, whereby) rivers bear their water backwards, and the eater of cut (grass)[2] confronts the lion, the jackal drives the wild boar from his lair.[3]

5. How, INDRA, should I, yet immature (in understanding), be capable of comprehending this (thy power, so as to render fitting) praise to thee who art wise and powerful? Therefore do thou who art all-knowing instruct us in fit season; the portion of thy (praise), O MAGHAVAN, which (we offer) is a burthen easy to be borne.[4]

6. (INDRA speaks:) Since (thy laudations) thus increase my strength,[5] (let) the praise of me who am mighty, (rise) even higher than the heavens.

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[1] More probably, "O worshipper, *Vasukra*," *Indra* being the speaker; but the Scholiast says it is *Vasukra* who says this, claiming superhuman power as the son of INDRA.

[2] *i.e.* "the deer." [Ludwig, "the fox"; Grassmann, "the jackal," deriving it from $\sqrt{lup}=\sqrt{rup}$, "to carry off (rob)."

[3] [Ludwig seems to be right in translating, "Errate, o sänger, disz mein (rätsel)." He adds, "was soll disz bedeuten?" But there is no great mystery or secret. Indra simply says, "I have the power to alter the ordinary course of nature." See verse 9.]

[4] [This is expanded by Sáyaṇa, "Since we cannot perform even a portion of thy praise without an effort on account of our slowness of mind, do thou again tell us thy power and the way to praise thee."]

[5] [*Tavasam* here seems to be used proleptically, "augment me so as to make me strong."]

I destroy at once many thousand (of foes), for the generator (of all) has engendered me without an enemy.[1]

Varga XXI. 7. Since, INDRA, the gods[2] have known me to be powerful, fierce in every act, the showerer (of oblations): exulting I have slain VṚITRA with thy thunderbolt, and by my might have opened the clouds for the donor (of oblations).

8. The gods came, they bare their axes; clearing the woods, they came with men in front of the waters: depositing (the tree) of good wood in the belly (of the river), where the underwood (is), they burn it up.[3]

9. (*Vasukra* speaks:) The hare grasps the assailing beast of prey: with a clod of clay I cleave the distant (mountain): I can compel the great to submit to the small: swelling (with courage) the calf attacks the bull.

10. The hawk has fastened her claw[4] in heaven:

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[1] *Aṣatrum*, etc., must mean "the generator has engendered me, without any enemies whom I could not overcome."

[2] Or the priests and *Yajamánas*.

[3] [Sáyaṇa, "The gods proceed and carry the thunderbolts (to cleave the clouds; then accompanied by the *Maruts*, etc., cleaving the clouds, they advance towards the (rain) waters; then placing the well-flowing (rain water) in the rivers, they burn the clouds where the water is concealed (to make the water flow)."]

[4] Sáyaṇa explains *kshuram* as a long hard sharp claw, like a razor, belonging to a lion, tiger, etc., *i.e.* a strong fierce wild

as a lion confined (in a cage) places one foot over the other. As a captive buffalo (is) thirsty, (so INDRA thirsted for the *Soma*, GÁYATRÍ brought it to him easily (from heaven).[1]

11. GÁYATRÍ drew it away without difficulty, for the good of those (gods) who, (satisfied) with the viands of INDRA, retaliate the injuries (of the enemies of the gods): they devour all the sprinkling (*Soma* libations) left (by INDRA), spontaneously destroying the armies and bodies (of the enemy).

12. They have been sanctified by holy rites, who have fostered their bodies with prayers, at the *Soma* (sacrifice): speaking like a man, grant us food, thou possessest in heaven name and fame as a hero.

SÚKTA XIII. (XXIX.)

The deity is INDRA; the *Ṛishi* is VASUKRA; metre as before.

1. As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around, so ye bearers (AṢWINS), your pure praise (ever) keeps you awake: (that praise) of which INDRA has for many days been the invoker, (INDRA) the friend of

Varga XXII.

beast. If *kshuram* imply, as it does in common Sanskṛit, a razor, it is of no small historical value, intimating civilization and art. [See VIII. 4. 16, where *kshura* means razor. Vol. IV. p. 233.]

[1] Alluding to the bringing of the *Soma* from heaven. See Vol. III. p. 71, note.

man, the manliest of men, (to whom the *Soma* is offered) at night.[1]

2. May we be prosperous at the coming of the present or of any future dawn, (through the adoration) of thee, the chief leader of men; through thy favour TRIŚOKA obtained a hundred followers; the chariot which was common to him and thee was acquired by KUTSA.[2]

3. What sort of exhilaration, INDRA, is agreeable to thee? Thou who art powerful hasten to the doors (of the sacrificial chamber) to our praises: when will the *Soma* be present? (when will) intelligence (come) to me? when, having propitiated thee, may I acquire wealth and food?[3]

4. When, INDRA, (having partaken of) our oblation, and by what sacred rite, wilt thou render men resembling thee? when wilt thou bring them to us? thou, who art widely renowned, art to us like a true friend, (attentive) for our support, when the minds of all were (anxious) for food.

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[1] [Sáyaṇa, after giving the interpretations followed above, adds: "Thus he (? some older commentator) explains, treating this verse as one composed in praise of the *Aświns*; this is wrong, for the hymn being in praise of *Indra*, this first verse too is in praise of *Indra*," and proceeds to give a slightly altered interpretation.]

[2] [Sáyaṇa cites IV. 16. 11. See Vol. III. p. 148 *suprà*.]

[3] [Sáyaṇa (literally), "when may I cause wealth with food to come near to me?"]

5. As the sun (brings) the ascetic, do thou bring to the end (of existence) (thy worshippers), who satisfy thy desire (for the *Soma*), as husbands (the desire of their wives); and who (being) leaders of rites, multiform INDRA, offer to thee ancient praises with (sacrificial) viands.

6. By thy overwhelming energy, INDRA, the vast heaven and earth, the measurers (of all), have been quickly constructed: may the *Soma*-libations mixed with ghee be acceptable to (thee) who art most excellent; (may the oblations be) sweet for thy drinking.

Varga XXIII.

7. (The worshippers) have poured out the vessel full of the sweet (SOMA) (into the fire) for that INDRA, for he is true (to his promises) of wealth: INDRA, the friend of man, (distinguished) by his actions, and his prowess, is magnified throughout the expanse of the firmament.

8. The powerful INDRA reaches the hosts (of the enemy), the mightiest (hosts) exert themselves to obtain his friendship: ascend, INDRA, that chariot which thou directest with favourable intent (to our sacrifice), as a chariot (which thou mountest) against the armies (of the foe).

ANUVÁKA III.

ADHYÁYA VII. CONTINUED.

SÚKTA I. (XXX.)

The deities are the Waters, or the grandson of the Waters; the *Ṛishi* is KAVASHA, the son of ILÚSHA; the metre is *Trishṭubh*.

Varga XXIV. 1. (Honoured) by adoration, let the advancing *Soma* approach the celestial waters like the celerity of the mind: offer abundant (sacrificial) food, and perfect praise for the sake of MITRA and VARUṆA, and for (INDRA) the rapid mover.

2. Priests, since you are charged with the libation, desiring (to present it), proceed to the waters desiring (to receive it); to those (waters) which the red hawk[1] beholds descending (from the clouds): do you, dextrous-handed (priests), cast to-day that flood (of *Soma*) into (the consecrated water).

3. Go, priests, to the water, to the reservoir; worship the grandson of the waters[2] with oblations: may he to-day give you the consecrated water, and do you pour forth to him the sweet-flavoured *Soma*.

4. (He) who shines, without fuel, in the midst of the waters, he whom the pious worship at

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[1] Sáyaṇa explains *suparṇa* as *supatanaḥ somaḥ*, the Soma descending gracefully (*ava*) from the firmament, and *suhastá* as ornamented with golden filter, etc., because they are engaged in the graceful work of expressing the Soma, etc.

[2] *Apám napátam* is here said to be the deity appointed to produce the rain.

sacrifices; grandson of the waters, give us those sweet waters by which (mixed with the *Soma*-juice), INDRA is elevated to heroism.[1]

5. Those waters with which *Soma* sports and delights as a man (sports) with elegant young damsels: do thou, priest, approach to obtain them: when thou sprinklest them (in libation), purify (them with the filter) along with the plants (the *Soma*).

6. Verily as young damsels welcome a youth, when desiring (them), he comes to them desiring (him), so the priests and their praise and the divine waters agree in mind and contemplate (their mutual assistance).[2] Varga XXV.

7. Present, waters, the sweet-flavoured god-exhilarating mixture to that INDRA who has made an issue for you when enveloped (by the clouds); who has liberated you from a great calamity.

8. Send forth, rivers, the sweet-flavoured beverage to him who is your germ, a well of the sweet (*Soma*-juice), that beverage which is mixed with butter adorable at sacrifices: hear, opulent waters, my invocation.

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[1] Here is evident confusion between the *Soma* personified, as the grandson of the waters, and the actual *Soma* which is to be mixed with the water of the *Varávati*.

[2] The comparison seems to have been lost sight of as indicated in the first half of the verse, where, according to Sáyaṇa's explanation, the youth and nymphs are the *Soma* and the *Vasatívarí* waters; nothing more is meant than their mixture.

9. Send, rivers, (to our sacrifice), that exhilarating wave, the beverage of INDRA, which sends us both (kinds of fruit),[1] exciting exhilaration, desirous (of mixing with the *Soma*), generated in the firmament; spreading through the three (worlds), flowing (amidst the vessels of sacrifice), a well (of satisfaction to the gods).

10. Praise, *Ṛishi*, the waters like (those) of the cloud-warring INDRA, falling in many showers, returning, flowing to mix (with the *Soma*), the mothers of the world and its protectresses, augmenting and combining (with the *Soma*).

Varga XXVI. 11. Direct our sacrifice to the worship of the gods; direct our adoration to the acquirement of wealth; open the udder[2] on the occasion of (this) rite; be to us, waters, the givers of felicity.

12. Opulent waters, you rule over riches; you support good fortune, pious rites, and immortality; you are the protectresses of wealth and of offspring: may *Saraswatí* bestow all this opulence on him who praises you.

13. I behold you, waters, coming to (the sacrifice), conveying the butter, the water, the

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[1] [The fruit, whether reward or punishment, of the present life (*dṛishṭa*), and of a former life (*adṛishṭa*).]

[2] *Udhas*, according to the comment, is the skin in which the *Soma* is contained (*adhishavaṇa-charman*) [and *yoga* may mean the cart on which the Soma is placed, "Open the skin which is on (or below) the sacrificial cart].

sweet (*Soma*-juices): conversing mentally with the priests, and bringing the well-effused *Soma* for INDRA.

14. These opulent and life-sustaining (waters) have come (to my sacrifice): friendly priests, make them sit down; place them on the sacred grass, ye offerers of the *Soma*, conversing with the grandson of the waters.

15. The waters desiring (it) have come to this sacred grass, and wishing to satisfy the gods, have sat down at our sacrifice: express, priests, the *Soma* for INDRA; to you the worship of the gods is easy.

SÚKTA II. (XXXI.)

The deities are VIŚWE DEVÁḤ; the *Ṛishi* and metre as before.

Varga XXVII.

1. May he, who is to be praised by us, his worshippers, and to be adored, (INDRA), come with all his swift (MARUTS), for our protection, may we be excellent friends with them: may we be freed from all sins.

2. Let a mortal be ever desirous of affluence, (having acquired it), let him worship with oblations on the path of the sacrifice: and let him with his own intellect meditate upon (the gods): let him grasp with his mind the best and most mighty (of the universal deities).

3. The sacrifice has been prepared: the invigorating portions (of the oblation) approach the beautiful (god) of excellent birth, as (the

waters) at a holy spot[1] (approach the gods): may we obtain the happiness of heaven: may we have a real knowledge of the immortals.[2]

4. May the eternal (PRAJÁPATI), the lord of wealth, of generous mind, be willing to bestow (benefits on him) to whom the divine SAVITṚI has given birth: may BHAGA (induced) by (our) praises, and the divine ARYAMAN unfold (future rewards); or may some (other) gracious (divinity) be inclined to favour this (institutor of the rite).

5. May this (our praise) be accessible like the earth at dawn, when the glorious (gods) assemble in their might: may the VÁJAS,[3] the dispensers of happiness, come to us, soliciting the laudation of this (their) adorer.

Varga XXVIII.

6. May this glorification, of this (assembly of the gods), ancient and frequent, approaching (the deities), be widely diffused, (may the universal gods), collected together, bearing (future rewards,

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[1] Sáyaṇa, as at a *tírtha* (sacred ford) the portions of water sprinkled in the act of *tarpaṇa* (libation) go to the assembly of the gods. The use of the term is worthy of notice, as indicating a considerable advance in legendary mythology.

[2] [Sáyaṇa explains *naredasaḥ* as *na na vettáro vettára eva*, i.e. *swarúpato jñātara eva*, "knowing personally;" but it is difficult to see how "not-knowers," which is Sáyaṇa's derivation, and also that of *Páṇini*, VI. 3. 75, to whom he refers, can come to mean "knowers." In his comment on I. 34. 1. Sáyaṇa explains it as *na parétam vetti*, "he does not know falsely."]

[3] [See Vol. I. p. 286, note *c*.]

come) to the common place (of sacrifice) of this one who is mighty,[1] which nourishes (them).

7. What is the forest, which is the tree, out of which (the gods) have fabricated heaven and earth, ever stationary, and undecaying, giving protection to the deities; through numerous days and dawns (men) praise (the gods for this).

8. Not such (is their power):[2] there is another greater than they: the creator,[3] he sustains heaven and earth: possessed of might, he makes a pure skin, before his horses bear it to the sun.[4]

9. The sun does not pass beyond the broad earth, the wind does not drive the rain from off the earth: (I glorify PRAJÁPATI) in whom MITRA and VARUṆA being manifested, disperse their radiance, as AGNI (spreads his flames) in a forest.

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[1] *i.e.* of me who have strength in the nature of progeny.

[2] *Naitávat,* "not so much," is the whole text; the Scholiast explains it, the race of gods is not possessed of so much power, namely, that of creating heaven and earth.

[3] The text has *ukshá,* literally "the bull," explained as "the sprinkler of seed," *i.e.* "the creator of people," *Hiraṇyagarbha.* [The Scholiast adds "extremely subtle, in the form of wind, consisting of the *linga* (*i.e.* the subtle body that accompanies the soul in its migrations, not being destroyed at death, when the outer gross body is destroyed) entering the waters supports heaven and earth."]

[4] *i.e.* according to the comment, before creation; apparently it is intended to say that the creator took upon himself a bodily form, before creating other forms, but the expression is obscure.

10. [1]When a barren cow being suddenly impregnated bears (a calf), she the repeller of evils, free from pain, self-protected, produces (offspring); when (AGNI), the ancient son,[2] is generated by his two parents, earth ejects the *Sami* which the priests are seeking.

11. (The expounders of the Vedas) spoke to KANWA, the son of NRISHAD, and he the dark-tinted, having food, acquired wealth; (AGNI) sprinkled (the milk of) the brilliant udder for the dark(-complexioned sage); no other divinity so favours the sacrifice for him.[3]

SÚKTA III. (XXXII.)

The *Rishi* as before; the deity is INDRA; the metre of verses 1 to 5 is *Jagati*, of the rest *Trishtubh*.

Varga XXIX. 1. INDRA sends his quick-going horses to the service of the (worshipper) expectant (of his arrival): may he come to the excellent (adorations) of the (worshipper), propitiating him by suitable

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[1] The mysticism of this verse is obscurely expressed, but the comment furnishes a key to it, although it does not explain all the allusions. The cow which was barren is the *Sami* tree, which brings forth the *Aśwattha*, and from the wood of these two trees are made the *arani*, the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the *Sami* (the *Acacia Suma*), and the lower and soft is the *Aśwattha* (the *Ficus religiosa*).

[2] Or, "saviour from hell" from *put* and *tra*.

[3] Sáyana cites I. 117, 8, Vol. I. p. 315, *suprà*.

means; INDRA is gratified by both our (oblations and praises), when he recognizes (the taste) of the food presented by the offerer of the *Soma*.

2. INDRA, who art praised by many, thou pervadest the luminaries of heaven and earth with thy lustre; may the horses that repeatedly bring thee to our sacrifices, pleased by our praise, bring affluence to us who are poor.

3. May (INDRA) desire for me this (act of sacrifice), the most beautiful of beautiful things, (as) when a son proclaims his birth from his parents.[1] The wife brings her husband (to her side) with gentle words: the good fortune of the husband is perfected only as marriage.[2]

4. Shine, INDRA, upon this elegant chamber of sacrifice when our praises desire (thy approach) as milch kine (desire) their stalls; since the praise of (me) the worshipper precedes (the adoration) of the company, and this person accompanied by the seven officiating priests is (the offerer) of praise.

5. The devout (priest) excels (going) towards your place of worship: the quick-moving (INDRA),

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[1] Sáyaṇa says at the time of the *Subrahmaṇya* recitation the sacrificer proclaims his birth, saying "the son of so and so worships."

[2] Sáyaṇa's explanation is defective; he gives an alternative explanation—the *Soma* to be divided for the sake of the heroic Indra bearing (? what) to the gods is sanctified—may *Indra* desire it.

the chief (of the priests), proceeds with the RUDRAS, (the MARUTS); sprinkle the exhilarating (*Soma* with water) for the protecting (deities), the immortals amongst whom praise is (able) to procure wealth.

Varga XXX. 6. The guardian of the sacred rites of the gods, INDRA, said to me, (AGNI), who had been deposited in the waters;[1] the sagacious INDRA, following thee, AGNI, has discovered thee, therefore admonished by him may I, AGNI, proceed to heaven.

7. One who knows not the road inquires it of one who knows it; and directed by him who knows the way proceeds (to his destination): such verily is the good of instruction, and (thereby) one finds the path of the things that are to be reached by a straight path.[2]

8. To-day (AGNI) breathed: he purposed (to conduct) these days surrounded (by lustre), and drank the sap of his mother (earth): the praise of his worshippers) reaches the ever-youthful (AGNI), and he has become gentle, generous, and well-disposed.

9. (INDRA), the possessor of the pitchers, the

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[1] There is a play upon the word *nidhíyamánam*, "being deposited," which is also a title of the fire placed on the altar, at the *Kuruṣravaṇa* ceremony.

[2] *i.e.* "the thirsty man finds the right road to the waters which have to be reached by a straight path, or taking *anjasínám* as an adjective agreeing with *stutim*, "not crooked, a path which may be easily travelled over."

hearer of the praises of the KURUS,[1] let us celebrate these auspicious adorations of thee, the giver of riches: may he, (INDRA), be the donor (of affluence) to you who are opulent, (in pious offering), and (so may) this *Soma* which I cherish in my heart.

ADHYÁYA VIII.

MAṆḌALA X. CONTINUED.

ANUVÁKA III. CONTINUED.

SÚKTA IV. (XXXIII.)

The deities are various; those of the first verse are the *Viśwadevas*, that of the second and third verses is INDRA, of the two next the Prince KURUŚRAVAṆA, son of the *Rája* TRASADASYU, of the remaining four UPAMAŚRAVAS, son of the *Rája* MITRÁTITHI deceased; the *Rishi* is KAVASHA, son of ILÚSHA; the metre of the first verse is *Trishṭubh*, of the second *Brihatí*, of the third *Satobrihatí*, and of the rest *Gáyatrí*.

1. The (divinities, the) appointers of men, have appointed me to KURUŚRAVAṆA: I have borne PÚSHAN on the way:[2] the universal gods are my protectors: the cry is "DUHŚÁSANA comes." Varga I.

2. My ribs pain me on both sides, like rival

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[1] *Kalaśa* is also explained, "complete in all the arts" (*kalá* ? lunar digits). Sáyaṇa explains *Kuruśravaṇa*, hearer of the praise of priests; this word occurs in the next Súkta as the name of a prince.

[2] [Sáyaṇa cites the *Taittiríya-Saṁhitá*, II. 2. 1. 4.]

wives: disease, nakedness, hunger, afflict me: my mind flutters like a bird.

3. Afflictions consume me, thy worshipper S'ATAKRATU, as mice (eat) threads,[1] for once, INDRA, possessor of opulence, grant us felicity; be to us as a father.

4. I, the *Ṛishi*, solicit (wealth) of the munificent prince KURUṢRAVAṆA, the son of TRASADASYU for the priests.

5. Whose three horses bear me pleasantly in the chariot; I praise him at the ceremony in which he presents thousands.

Varga II. 6. [2]UPAMAṢRAVAS, the words of whose father were sweet, like a pleasant field given to a beggar.

7. Come to me, my son, grandson of MITRÁTITHI; I am the eulogist of thy father.

8. If I were lord over immortals and mortals, then should my munificent (benefactor) live.

9. No one lives a hundred years[3] passing the limit fixed by the gods; so he is separated from his friends.

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[1] [Sáyaṇa, "threads that have been washed."]

[2] This and the following verses are supposed to be consolatory verses addressed by *Kavasha* to *Upamaṣravas* on the death of his father king *Mitrátithi.*

[3] [So Sáyaṇa, but it is probably, "No one, even if he have a hundred lives, can live beyond the limit fixed," etc.]

Súkta V. (XXXIV.)

The deities of the first, seventh, ninth, and twelfth verses are the dice (*akshâḥ*), of the thirteenth agriculture (*kṛishi*),[1] and of the rest the gamester and dice; the *Ṛishi* is Kavasha or Aksha, son of Mújavat; the metre of the seventh verse is *Jagatí*, of the rest *Trishṭubh*.

1. The large rattling dice exhilarate me as torrents borne on a precipice flowing in a desert:[2] the exciting dice[3] animate me as the taste of the *Soma* of Maujavat[4] (delights the gods). Varga III.

2. This (my wife) has not been angry (with me), nor was she overcome with shame; kind was she to me and to my friends; yet for the sake of one or other die, I have deserted this affectionate spouse.

3. My mother-in-law reviles me, my wife opposes me; the beggar meets no compassionate (benefactor): I do not realise the enjoyment of the gamester any more than that of a valuable horse grown old.

4. Others touch[5] the wife of him whose wealth the potent dice covet: his mother, father, brothers

[1] [On the text of Sáyaṇa, see Max Müller, vol. v. p. lv.]

[2] [Rather (as Sâyaṇa also takes it) *iriṇe vavṛitánâḥ* refers to the dice "rolling on the dice board." This must be the meaning of *iriṇe* in verse 9, where I have accordingly altered the translation.]

[3] *Vibhítaka*, the seed of the *Myrobalan*, used as a die.

[4] A mountain, where it is said the best *Soma* shrub is found.

[5] *Parinirisanti*, they drag her by her clothes or her hair.

say, "We know him not, take him away bound (wherever you will)."

5. When I reflect, (then I say), "I will play no more with them." I pay attention to my friends who desert (me); and the tawny dice rattle as they are thrown; I hasten to their accustomed place as a harlot (to an assignation).

Varga IV. 6. The gamester goes to the gaming table, radiant in person, and asking himself, "Shall I win?"[1] The dice increase his passion for play as he practises the arts of (gambling) with his adversary.

7. Dice verily are armed with hooks, with goads, pricking, paining and torturing (the gamester): to the winning (player) they are the givers of sons,[2] they are tipped with honey; slaying him in return by taking away the gambler's (all).[3]

8. The aggregate fifty-three of them are played as the divine truth, observant SAVITṚI, (travels):[4]

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[1] Sayaṇa, "asking what rich man is there here; I shall beat him."

[2] By acquiring wealth through their means a family may be reared.

[3] [Sáyaṇa's explanation takes the words somewhat out of their order: he interprets *barhaṇá* as *parivṛiddhena sarvaswaharaṇena.*]

[4] This is rather unintelligible, the comment says, as the Sun roams (*viharati*) in the world, so the heap of dice moves or plays on the dice table (*ásphára*). It seems from the comment as if fifty-three dice were used, *akshikáḥ práyeṇa távadbhir akshair devyati*, "gamblers usually play with so many dice."

the dice bow not before the wrath of any, however violent; a king himself pays them homage.

9. Now they abide below; now they palpitate on high; handless, they overpower him who has hands: cast upon the dice-board like coals from the sky, even though cold they burn the heart.

10. The deserted wife of the gamester is afflicted: the mother (grieves) for the son wandering wherever he likes; involved in debt, ever in fear, anxious for wealth, (the gambler) goes forth by night to the dwellings of others (to plunder).

11. The gamester, having observed the happy wife and well-ordered home of others, suffers regret: yet in the forenoon he puts to the tawny steeds, and at night the sinner lies down by the fire. Varga V.

12. Dice, I offer salutation to him who has been the general of your great army, the chief lord of your host: I do not provide him with wealth:[1] I raise my ten (fingers) to the east; that (which) I speak (is) the truth.

13. Giving serious attention (to my advice), play not with dice: pursue agriculture: delight in

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Perhaps also it may have been usual to throw them from east to west, which would render the comparison with the Sun comprehensible.

[1] *Na dhaná ruṇadhmi* should be, "I do not withhold my wealth," but the comment renders it *na sampradáyámi*.

wealth (so acquired): there,[1] gambler, are cows; there[1] is a wife; so has this (visible) sovereign *Savitri* declared to me.

14. Be friends with us (Dice); bestow upon us happiness; approach us not in terrible wrath; let your anger light upon our enemies;[2] let our enemy fall under the bondage of the tawny (dice).

SÚKTA VI. (XXXV.)

The deities are the VIṢWADEVAS; the *Ṛishi* is LUṢA, son of DHANÁKA; the metre of the last two verses is *Trishṭubh*, of the rest *Jagatí*.

Varga VI.

1. The fires that are connected with INDRA are awake, bringing light at the opening of the dawn:[3] let the great heaven and earth be cognisant of that office: to-day we solicit the protection of the gods.

2. We solicit the protection of heaven and earth: (we solicit) the maternal rivers, the mountains with their lakes,[4] the sun and the dawn, for freedom from sin: may the *Soma* that is now effused secure to us to-day good fortune.

3. May the vast maternal heaven and earth this day preserve us for our happiness, free from sin:

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[1] [There, *i.e.* in agriculture.]

[2] [Properly, "let your hostile wrath against us settle down, *i.e.* grow calm, cease."]

[3] [Sáyaṇa, "when the dawn repels the darkness."]

[4] Lit. "the mountains of (the lake) *Ṣaryaṇávat*."

may the opening[1] dawn drive away our sin, we solicit the kindled fire for our welfare.

4. May this first Dawn, the possessor of wealth, open;[2] bringing to us who are liberal (a season) fit for the gods, abounding with riches : we consider the anger of the malevolent (to be) remote:[3] we solicit the kindled fire for our welfare.

5. Dawns, who are associated with the rays of the sun, bringing light at the opening (of the day), shine upon us to-day, propitious, for our subsistence ; we solicit the kindled fire for our welfare.

Varga VII.

6. May the salutary dawns hasten to us: may the fires blaze up with great lustre, and may the Aṣwins harness their quick-going chariot: we solicit the kindled fire for our welfare.

7. Savitṛi, this day bestow upon us an excellent and eligible portion, for thou verily art the dispenser of wealth: I recite the praise (of the gods) which is the progenitress of riches: we solicit the kindled fire for our welfare.

8. May that glorification of the gods which men repeat in connexion with the rite preserve me: the sun rises visiting all the lustre of the dawn: we solicit the kindled fire for our welfare.

9. On strewing the sacred grass, and bringing

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[1] [Sáyaṇa explains *uchchhanti* as "driving away the darkness."]

[2] [See note to preceding verse.]

[3] [Sáyaṇa, " we put it far off."]

the stones into contact (with the *Soma*), whereby our wishes are accomplished,[1] we solicit to-day the benevolent (ÁDITYAS): abiding in the happiness of those ÁDITYAS, thou dischargest, worshipper, thy duties;[2] we solicit the kindled fire for our welfare.

10. On this our sacred grass, spacious and bright, where the gods delight together, do thou (AGNI) seat the seven ministrant priests, INDRA, MITRA, VARUṆA, BHAGA, I praise the gods for their bounty;[3] we solicit the kindled fire for our welfare.

Varga VIII. 11. ÁDITYAS, come to our ceremony, being well-pleased protect the sacrifice for our growth: we solicit for our welfare BṚIHASPATI, PÚSHAN, the AṢWINS, BHAGA, and the kindled fire.

12. Divine AṢWINS, bestow upon us an excellent, spacious, man-protecting dwelling, for our cattle, our sons and our grandsons to exist; we solicit the kindled fire for our welfare.

13. [4]This day, may all the MARUTS, all the

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[1] Sáyaṇa takes *manmanas sádhe* (lit. "on the accomplishment of our wishes") as in apposition with or an epithet of *yoge*, "the bringing into contact, which is the accomplisher (*sádhake*) of our wishes."

[2] *Bhuraṇyasi* is explained *kartavyáni karmáṇi bibharshi*, "thou practisest the acts that are to be performed."

[3] Sáyaṇa arrives at this exposition by collecting the words *deván íle* and *Sátaye* from different parts of the verse.

[4] Yajur Veda, XVIII. 31. Mahídhara explains the words *úti* and *avasá*, which Sáyaṇa always renders protection (*rakshaṇam*), by *tarpaṇam* and *tushṭi*, satisfaction and pleasure.

(deities), be for our protection; and may all the fires be kindled. May all the gods come for our preservation, and may all wealth and food be ours.

14. Gods, who are prompt (to grant our desires), may he, whom you guard in battle, whom you defend (from his enemies), whom having extricated from sin, you gratify (in all his wishes), who (secure) in your protection, knows not of fear, may we (who are all this) be assiduous in offering sacrifice to the gods.

SÚKTA VII. (XXXVI)

Deities, *Ṛishi*, and metre as before.

Varga IX.

1. I invoke the vast and beautiful day and night, heaven and earth, MITRA and VARUṆA with ARYAMAN, INDRA, the MARUTS, the mountains, the waters, the ÁDITYAS, heaven and earth, the waters (of the firmament), the whole (host of the gods).

2. May the intelligent and truthful heaven and earth defend us from sin, and from the malignant: let not the malevolent NIRṚITI[1] have power over us: we solicit to-day this protection of the gods.

3. May ADITI, the mother of the opulent MITRA and VARUṆA, preserve us from all sin, may we hasten to celestial light, which is free from oppressors: we solicit to-day this protection of the gods.

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[1] *Mrityudevatá* (the divinity of death), according to the comment.

4. May the sounding stone drive away *Rákshasas* evil dreams, NIRṚITI, and every spirit of ill: may we obtain the happiness of the ÁDITYAS and the MARUTS: we solicit to-day this protection of the gods.

5. May INDRA sit down upon the sacred grass may ILÁ[1] be propitious: may BṚIHASPATI the singer hymned with *Sámans* honour us: we offer an intelligent prayer for life: we solicit to-day this protection of the gods.

Varga X.

6. AṢWINS, make our sacrifice ascend to heaven free from injury, happy for the attainment of our desires; make the fire to which she is offered blaze up towards (the gods): we solicit to-day this protection of our gods.

7. I invoke for their friendship, the deservedly invoked, purifying, beautiful troops of the MARUTS the givers of felicity, the dispensers of riches: we meditate upon them for the attainment of abundant food: we solicit to-day this protection of the gods.

8. We offer the *Soma*, the protector of the waters, affluent in life, the delighter of the gods who is well praised, the glory of sacrifice, the brilliant-rayed, the vigour which we desire: we solicit to-day this protection of the gods.

9. Living with living offspring, and free from fault, let us make offerings (to the gods), sharing

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[1] [According to Sáyaṇa, "the firmamental voice," *i.e.* thunder.]

with those who share with us: may those who hate the Brahmans carry off our iniquity in different directions: we solicit to-day this protection of the gods.

10. Gods, who are entitled to the worship of men, hear (our prayers), and grant us that which we request: (bestow upon us) the intelligence requisite for victory, and fame with wealth, and male progeny: we solicit to-day this protection of the gods.

11. We implore to-day the especial protection of the mighty, the great, the irresistible, gods, that we may obtain riches, and male progeny: we solicit to-day this protection of the gods. Varga XI.

12. May we free from sin be in the (enjoyment of the) happiness of the mighty kindled AGNI; and in (the keeping of) MITRA and VARUṆA for our welfare: may we be among the excellent progeny of SAVITṚI: we solicit to-day this protection of the gods.

13. Universal gods, who (take part) in the functions of SAVITṚI, the parent of truth, of MITRA and VARUṆA, confer upon us auspicious and honourable wealth, comprising male progeny, and cattle, and (pious) acts.

14. May SAVITṚI on the west, SAVITṚI on the east, SAVITṚI on the north, SAVITṚI on the south, may SAVITṚI send us all desired wealth, may SAVITṚI bestow upon us long life.

SÚKTA VIII. (XXXVII.)

The deity is SÚRYA; the *Ṛishi* his son ABHITAPAS; the metre is *Jagatí*, except in the tenth verse, in which it is *Trishṭubh*.

Varga XII. 1. (Having offered) adoration to SÚRYA, the beholder of MITRA and VARUṆA, the mighty, the divine, the far-seer, the god-born, the manifester (of all things), the son of heaven; celebrate the rite enjoined by him, and sing his praise.[1]

2. May that word of truth everywhere protect me, through which it is that the heaven and earth, and days and nights, extend; all the rest of creation which trembles has rest (there); the waters daily (flow), the sun rises every day.

3. No ancient *Rákshasa* abides, SÚRYA, near thee, when thou desirest to yoke to thy chariot thy rapid steeds: one ancient radiance [2] follows (thee) whilst thou risest with another.

4. With that light, SÚRYA, with which thou dispersest the darkness, and with that radiance with which thou quickenest every moving thing, remove from us all famine, neglect of oblations, sickness, and evil dreams.

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[1] Mahídhara (Yajur Veda, IV. 35) proposes other explanations, as taking the genitive for the dative it might be salutation to the Sun, as *Mitra* and *Varuṇa*, in which case *chakshase* stands alone "the *Seer*"; or *Mitra* and *Varuṇa* may typify the world. There are other variations, but they are of no importance.

[2] *i.e.* the light of the moon [*práchínam* may mean "turned towards the east." Sáyaṇa does not explain it].

5. When invoked, thou who art gentle protectest the rite of every (worshipper): thou risest after the *swadhá* offerings; when to-day we call upon thee, may the gods be propitious to our sacred acts.

6. May heaven and earth, may the waters, may INDRA, and the MARUTS, hear this our invocation and this our praise: may we not be in sorrow at the sight of the Sun: living long, may we attain a prosperous old age.

Varga XIII.

7. May we, constantly happy in mind, sound of sight, blessed with posterity, exempt from sickness, devoid of sin, daily (worship thee): may we, enjoying long life, behold thee, SÚRYA, who art the cherisher of thy friends rising day by day.

8. May we, enjoying (long) life,[1] day by day behold thee, SÚRYA, who glancest over all things, invested with great lustre, radiant, giving joy to every eye, and rising above the vast and mighty (ocean).

9. Golden-haired SÚRYA, by whose guidance all beings move (by day), and repose by night,[2] do thou come to us with freedom from sin, and more felicitous (life)[3] every day.

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[1] [So Sáyaṇa; properly, "living prosperously may we attain old age."]

[2] [Properly "by whose banner all things go forth (to work), and by whose rays (*aktubhiḥ*) they go to rest."]

[3] [Sáyaṇa takes *vasyasá* with *ahná*, "with an extremely felicitous day."]

10. Be propitious to us with light; be propitious to us with sunshine; be propitious to us with warmth; be propitious to us with frost; and grant us, SÚRYA, various wealth, whereby we may prosper on the road and in the house.

11. Bestow, gods, felicity upon both (classes) of our living beings, bipeds and quadrupeds, so that, whether they be eating or drinking, they may be strong and healthy; so grant to us happiness, pleasure and freedom from sin.

12. Whatever sin, great and exciting the wrath of the gods, we have committed against you, O gods, by the tongue, or the working of the mind, do you, VASUS, transfer that sin to him, who assailing terrifies us.

SÚKTA IX. (XXXVIII.)

The deity is INDRA; the *Ṛishi* is INDRA, "*mushkavisishṭa*"; the metre is *Jagatí*, or (according to others of the school of Táṇḍava and Sáṭyáyana) INDRA MUSHKAVAT.

Varga XIV.

1. Thou shoutest, INDRA, in this glorious and arduous conflict, and assistest us to the acquirement (of spoil), in this battle where cows are won and men overpowered, wherein the weapons descend on every side upon the fierce and courageous combatants.

2. Do thou, INDRA, heap up in our dwelling famous riches, comprising food and herds of cattle:[1]

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[1] [Sáyaṇa, "where cattle are abundant like water."]

may we, ṢAKRA, be vigorous (through the favour) of thee, the victorious: grant us, VASU, that which we desire.

3. INDRA, the praised of many, may he who proposes to assail us, whether he be a DÁSA,[1] an ÁRYA, or an enemy of the gods; through thy aid may all (such) foes be easily overcome by us: through thee may we destroy them in battle.

4. Let us bring before us to-day for our protection that INDRA, the pure, the renowned, the leader of rites, who in the man-destroying, all-devouring conflict, is the winner of wealth; who is to be invoked by few and by many.

5. INDRA, showerer of benefits, I have heard of thee, the self-mutilator, the giver of unexpected strength, encouraging the prosperous: set thyself free from KUTSA,[2] and come hither: how should such a one as thou remain so bound?

[1] Adeva, as above.

[2] A legend is here somewhat obscurely narrated, that *Kutsa* and *Luṣa* having summoned INDRA at the same time to their respective sacrifices, he went first to *Kutsa*, who then detained him, having fastened him by the scrotum with a hundred leather thongs. This verse is addressed to *Indra* by *Luṣa*, exhorting him to free himself. Sáyaṇa refers to the Ṣáṭyáyana Bráhmaṇa and the Chhándoga Bráhmaṇa.

SÚKTA X. (XXXIX.)

The deities are the AṢWINS; the *Ṛishi* is GHOSHÁ, daughter of KAKSHÍVAT, a BRAHMAVÁDINÍ; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XV.

1. We from very ancient times invoke, AṢWINS, by a name as venerable as that of a father, this your glorious chariot, which travels all around, which turns well, and which is to be invoked morning and evening by the worshipper.

2. Stimulate, AṢWINS, our words of truth, perfect (our) sacred rites, and inspire (our) numerous faculties; this (is what) we wish; grant us a glorious portion (of wealth); put us like prosperous *Soma* amongst the affluent.

3. You, NÁSATYAS, are the good fortune of a damsel[1] growing old in (her father's) mansion; the preservers of the famishing, (the protectors) of the abject, of the blind, of the feeble,[2] they call you the physicians of the sacrifice.

4. You made the aged CHYAVÁNA,[3] when like a worn-out chariot, again young and able to go: you bore the son of TUGRA[4] above the waters; all these your (exploits) are to be celebrated at our sacrifices.

5. I proclaim, ASWINS, your ancient exploits among the people, for you were the physicians, the

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[1] *Ghoshá*, see Vol. I. p. 315.

[2] Compare I. 112. 8, Vol. I. p. 290.

[3] See Vol. I. p. 308. [4] *i.e.* Bhujyu. See Vol. I. p. 307.

bestowers of felicity: we count you two worthy to be praised for (our) preservation: so that this worshipper,[1] NÁSATYAS, may believe (in you).

6. I here, (GHOSHÁ), invoke you. Hear my (invocation), AṢWINS, give me (wealth) as parents give to a son; before (it come) beyond the reach of (a curse) that has no relatives, ungrateful, without kinsfolk, without belief, (pursues me): save me from that curse before (it reach me).[2] Varga XVI.

7. You brought, ṢUNDHYU,[3] the daughter of PURUMITRA to (her husband) VIMADA: you came at VADHRIMATÍ's invocation, and gave excellent offspring to her who was full of wisdom.[4]

8. You made young again the life of the sage KALI,[5] when approaching old age, you rescued VANDANA[6] from the well; you quickly enabled VIṢPALÁ[7] to walk.

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[1] [*Ariḥ*, probably "enemy," but explained by Sáyaṇa as "goer, lord, worshipper."]

[2] [The epithets *anápiḥ*, etc., properly apply to *Ghoshá*, who, being a leper, could not marry.]

[3] Vol. I. p. 294, verse 19; p. 306, verse 1.

[4] Vol. I. p. 310, verse 13. [Sáyaṇa here says the Aṣwins heard her invocation in battle when her hand was cut off and gave her a golden hand. This seems to be a later legend arising from the name (Hiraṇyahasta) of the son given to her.]

[5] Vol. I. p. 292, verse 15.

[6] *Vandana's* extrication from a well is repeatedly mentioned, e.g. Vol. I. p. 289, verse 5; but here the Scholiast says he had thrown himself into it through grief for the death of his wife.

[7] Vol. I. p. 291, verse 10, and p. 311, verse 15.

9. AṢWINS, shedders of rain, you extricate REBHA[1] when he was placed in a cave and wa dying:[2] you made the heated fire-pit cool for ATRI:[3] you gave (liberty) to SAPTAVADHRI.[4]

10. You gave, AṢWINS, to PEDU[5] a strong whit horse with nine-and-ninety (other) steeds,[6] (a horse active (in combat), putting to flight the friends (o the foe), worthy to be invoked, a source of delight like wealth to men.

Varga XVII. 11. Lofty sovereigns, worthy of invocation going on roads which are praised in hymns, AṢWINS, the man whom with his wife you place in front of (your) car, encounters not from any quarter wickedness, difficulty, or danger.

12. Come, AṢWINS, with the chariot that is swifter than thought, which the ṚIBHUS made for you; in connection with which the daughter of heaven, (the dawn), is born, and both the auspicious day and night from VIVASWAT.

13. Do you two, AṢWINS, climb the path to the mountain with your triumphant chariot;[7] you have

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[1] Vol. I. p. 289, verse 5, but there it is said he was saved from a well; the term *guhá* here used means any cavity or secret place.

[2] [Properly "dead."] [3] Vol. I. p. 290, verse 7.

[4] See Vol. III. p. 366, verses 5 and 6.

[5] See Vol. I. p. 307, verse 6.

[6] [Properly "strong with nine-and-ninety strengths."]

[7] Vol. I. p. 312, verse 20; Vol. IV. p. 2, verse 7.

renovated for SAYU[1] the (barren) milch cow: you liberated by your acts the quail that had been seized from the jaws of the wolf.[2]

14. For you, ASWINS, we have made, we have built this praise, as the BHRIGUS (built) your car: cherishing (this praise) like a son, the eternal performer of rites, we have decked (with ornaments your laudation) amongst men, as if it had been a wife.

SÚKTA XI. (XL.)

Deities and *Rishi* as before; metre, *Jagati.*

1. What (worshipper), O leaders of rites, and where (abiding) glorifies for his good, by his praise at the rite, your radiant moving chariot, going (to the sacrifice) at dawn, all-pervading, and bearing (wealth) day after day to one man after another? Varga XVIII.

2. Where are you, ASWINS, by night? where are you by day? where do you sojourn? where do you dwell? who brings you into his presence in the same place (of sacrifice) as on her couch a widow (brings) her husband's brother, as a woman (brings) her husband (to her).

3. Leaders (of rites), you are glorified at dawn like two ancient (monarchs) by the voice (of the caller):[3] entitled to worship, you go day by day

[1] Vol. I. p. 318, verse 20. [2] Vol. I. p. 310, verse 14.

[3] Sáyana explains *jaraná* as "two kings, old or great by sovereignty," and *kápayá* as "the song of the bard or herald, who awakens (a great man) at dawn."

to the dwelling (of the worshipper): of whos (faults) are you the destroyer? to whose oblation do you repair like princes?

4. Like persons hunting two wild elephants, we praise you, AṢWINS, with oblations night an day: at all due seasons, leaders (of rites), (th worshipper) offers you the oblation; do you, wh are rulers of the shining (rain), bring food t mankind.

5. Attending upon you, AṢWINS, leaders (o rites), I, GHOSHÁ, the daughter of king (KAKSHÍVAT), speak to you and request you; be (present at) my (sacrifice) by day, and be (present) by night, be able (to grant favour) to the son of my brother, who has horses and a chariot.

Varga XIX. 6. Sage AṢWINS, stand by your chariot; make it approach (the sacrifice) of the worshipper, as KUTSA (made his chariot approach) men,[2] the fly carries your honey, AṢWINS, in its mouth as a woman carries purified (honey).[3]

7. You came, AṢWINS, to the rescue of BHUJYU, you came to the rescue of VAṢA, you came to SIÑJÁRA[4] to (hear) his desirable (praise): the offerer

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[1] Sáyaṇa's explanation is strange, "hunting two elephants like tigers."

[2] Sáyaṇa takes no notice of *viṣaḥ*, but has merely "as *Kutsa* and *Indra* ride in the same chariot."

[3] [Sáyaṇa cites I. 119. 2 (Vol. I. p. 323).]

[4] [Sáyaṇa cites VIII. 5. 25 (Vol. IV. p. 238). He says here

of oblations besieges your friendship; and I desire happiness through your protection.

8. Verily, Aṣwins, you protect the feeble man:[1] you protected Ṣayu: you protect him who worships according to rule, and the widow, (Vadhrimatí); you set open, O Aṣwins, for the donors of oblations the seven-mouthed[2] thundering cloud.

9. The bride, Aṣwins, has been born, let the husband approach: may the plants spring up (for him) after the rain: for him may the streams flow as if from a declivity: may he invulnerable have the power of a husband over her.

10. The husbands who weep for the life (of their wives),[3] make them sit down at the sacrifice, hold in a long embrace, (and) send the Pitṛis this desirable offspring, upon these husbands the wives (bestow) happiness in order to be embraced.

11. We do not know this (happiness) of his; do you, (Aṣwins), clearly explain how it is that the Varga XX.

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the *Sińjára* was an *Atri*, and that the *Aṣwins* came to rescue him from a fire-pit.]

[1] [Or *Kṛiṣa* (a proper name).]

[2] *Saptásyam* is literally seven-mouthed, but the Scholiast seems to understand by it, "having shifting doors or openings," *sarpaṇasíladwáram*; according to the Scholiast, Ghoshá, having become eligible as a wife, here expresses her desire for a husband.

[3] *Jívam rudanti* is literally "they weep for the living." Sáyaṇa explains it as "weep for the life (of their wives)," "by their very weeping they desire to (pray for) their wives' lives."

young (husband) dwells in the bride's house; us, Aṣwins, repair to the dwelling of (my) d youthful, vigorous, and manly husband: this is c desire.

12. Aṣwins, rich in food, lords of water, tw (associates), may your good will devolve (upon u may the desires (of our hearts) be attained: y have been my protectors: may we, (being) belove attain the habitation of a husband.

13. Exulting, do you bestow riches, comprehen ing male progeny, in the house of my husband, c me, who desire to praise you; lords of water make the sacred ford good to drink: remove tl tree that stands in the road and the malevoler (enemy).

14. Aṣwins of goodly aspect, lords of wate in what place, among what people, do you to-da delight? who now detains you? to the house c what sage, or of what sacrificer, have you repaired

Súkta XII. (XLI.)

The deities and metre as before; the *Rishi* is Suhastya, the so of Ghoshá.

Varga XXI. 1. At break of dawn, (Aṣwins), we invoke witl pious prayers your common chariot, praised of many adorable, three-wheeled, frequenting religious rites traversing all space, suitable at sacrifices.

2. Ascend, Násatyas, your nectar-bearing chariot which is harnessed at dawn, and set in motion a dawn, with which, leaders (of rites), you go to th

people who are engaged in worship, to the priest-administered sacrifice, AṣWINS, of (your) adorer.

3. Come, AṣWINS, to SUHASTYA, whether as the ministrant priest bearing the *Soma* in his hand, or as the competent lowly-minded[1] feeder of the sacred fire; although you go to the sacrifices of (some other) sage, (yet) come, AṣWINS, from them to the beverage of the *Soma* (which I offer).

SÚKTA XIII. (XLII.)

The deity is INDRA; the *Ṛishi*, KRISHṆA, of the race of ANGIRAS; the metre is *Trishṭubh*.

1. Direct your laudation to him, (INDRA), like an archer aiming a larger arrow[2] (to its mark), like a decorator (applying his ornaments): surpass by your praises, sages, the praises of your adversaries; delight INDRA, worshipper, by the (offering of the) *Soma*. Varga XXII.

2. Control, worshipper, your friend (INDRA), like a cow for your milking: awake, INDRA, the author of decay; bring down for the distribution of wealth the hero who is pressed down with wealth like a vessel full (of water).

3. Why, MAGHAVAT, do (the wise) call thee the nourisher (of worshippers)? Quicken me, (INDRA),

[1] [This is Sáyaṇa's usual explanation of *damúnasa*, but here he explains it as "intending to give" (*dána manasa*).]

[2] [*Láyam* is explained by Sáyaṇa as "adhering" (from *lí*), *i.e.* "heart-piercing arrow."]

with wealth, (for) I hear that thou art the quick(
(of the worshippers); may my understand
SAKRA, be productive of works; grant us, INI
a destiny that brings wealth.

4. The people earnestly call upon thee in batt
INDRA, (they call upon thee) when standing toget
in the conflict: at this (call) INDRA makes him
friend who offers oblations; the hero desires
friendship with him who presents no libation.

5. The bearer of the oblation who offers to INI
the sharp *Soma*-juices, like much moveable wea
(given to the poor)—for him in the fore part of t
day INDRA scatters his eager[1] and well-arm
(enemies), and defeats his foe.

Varga XXIII. 6. May the enemy of that INDRA on whom
have laid our praise, the lord of affluence, who h
granted us our desires, be in fear of him even wh
far off: may the food belonging to the country
the foe bow down before him (to enjoy).

7. Invoked of many, (INDRA), drive far away tl
enemy with that fierce thunderbolt of thine: grant
us, INDRA, wealth of barley and cattle: render to tl
worshipper his sacrifice productive of pleasant foo
8. The INDRA into whom the sharp abunda
Soma-juices effused by (the priests), the showere
(of the *Soma*), have entered: he, MAGHAVAT, deser
not the donor of the sacrifice, but bestows amp
wealth upon him who presents libations.

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[1] [Or, "having beautiful sons."]

9. Having driven away the assailant, he triumphs: at the time (of battle) he selects his antagonist as does a gambler. The man who, desirous of gratifying the gods, withholds not his riches, him the powerful INDRA associates with wealth.

10. INDRA, invoked of many, may we escape all ignorance caused by poverty by means of our cattle: (may we escape) all hunger by means of our barley: (may we acquire) the chief[1] riches through the princes (of wealth): may we conquer by our valour.

11. May BṚIHASPATI defend us from a malignant (foe) coming from behind, from above, or from below; may INDRA defend us from foes in front and in the middle; may he, our friend, bestow wealth upon (us) his friends.

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[1] [Or, "may we, the chief, acquire riches."]

ANUVÁKA IV.

ASHṬAKA VII. CONTINUED.

ADHYÁYA VIII. CONTINUED.

SÚKTA I. (XLIII.)

The deity is INDRA; the *Ṛishi* is KRISHṆA; the metre o twentieth and eleventh verses is *Trishṭubh*, of the rest *Jag*

Varga XXIV. 1. My praises, all-acquiring, concentrated eager, glorify INDRA: they embrace MAGHAVA wives (embrace) a husband; as (women embr a man free from defect for the sake of protectior

2. INDRA, of godly aspect, the invoked of ma my mind intent on thee wanders not from presence; I fix my desire on thee: take thy s like a prince upon this sacred grass, and may drinking be of this *Soma*.

3. May INDRA be the remover of thirst[1] a hunger, for he, MAHGAVAT, is lord over precio riches: these seven rivers of the powerful showe (INDRA), flowing down a declivity, augment food.

4. As birds perch upon the leafy tree, so t exhilarating *Soma*-juices filling the ladles (repa to (INDRA), the summit of them shines throu

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[1] After explaining *amati* as "ignorance," the Schol gives as an alternative explanation "thirst taking away understanding."

[2] [Sáyaṇa explains *vaswaḥ* as "the riches which cover clothe us."]

their speed, may INDRA spontaneously bestow excellent light upon man.

5. As a gambler at play selects his adversary,[1] so does MAGHAVAT when he overcomes the rain-bestowing sun:[2] no one, MAGHAVAT, ancient or modern, is able to imitate this thy vigour.

Varga XXV.

6. MAGHAVAT, the showerer (of benefits), encompasses all people: he contemplates the praises of mankind: the man in whose sacrifice SAKRA delights, overcomes (foes) wishing to fight by means of his pungent *Soma*-libations.

7. When the *Soma*-juices flow towards INDRA, as waters to the sea, as rivers to a lake, then the pious worshippers augment his greatness in the (sacrificial) abode, as the rain[3] by its heavenly gift, (augments) the barley.

8. As in the world an angry bull rushes (upon another), so does INDRA, who directs (towards us) the waters, the brides of the lord (of earth): when (the *Soma*) is effused, MAGHAVAT bestows light upon the man, who gives promptly, who offers oblations.

9. Let the axe (of INDRA) be put forth together with light: may the easily milked cow of truth be

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[1] See Súkta 42, v. 9.

[2] INDRA's victory over the sun is said to be his taking away the moisture or rain from the latter.

[3] [Sáyaṇa, "the sender of rain," *vrishṭiḥ=varshitá*, the *kartari ktaḥ* construction.]

(manifested) as of old;[1] may the pure and ra
INDRA shine with splendour; may the lord o
virtuous shine brightly like the sun.

10. INDRA, invoked of many, may we escaı
ignorance caused by poverty, by means of
cattle; (may we escape) all hunger by mea
our barley; (may we acquire) the chief r
through the princes (of wealth); may we con
by our valour.

11. May BṚIHASPATI defend us, from a malig
(foe) coming from behind, or from above, or
below: may INDRA defend us from foes in front
in the middle; may he, our friend, bestow we
upon (us) his friends.

SÚKTA II. (XLIV.)

The deity and *Ṛishi* as before; the metre of the first
verses is *Trishṭubh*, of the next six *Jagatí*, of the last
Trishṭubh.

Varga XXVI. 1. May INDRA, the lord of wealth, come hi
with his chariot for his exhilaration; he wh
rapid, strong, who, overcoming all the forces (of
enemy) by his great insuperable might, (pas
through them.

2. King of men, thy chariot is well station
thy horses are well trained; the thunderbolt
grasped in thy hands: come quickly towards

[1] The axe is the thunderbolt, and the cow the thunder.

lord of all, by a good path, we will augment thine energies when thou drinkest the *Soma*.

3. May the fierce, vigorous, exulting horses of INDRA, bring him hither to us, the king of men, armed with the thunderbolt, fierce, the reducer of foes, the showerer (of benefits), whose strength is real.

4. Verily, INDRA, thou pourest into thy capacious (stomach) the protecting (*Soma*), serving the wooden trough, intelligent, holding strength: bestow (upon us) vigour: take us into thyself, for thou art the lord for the exaltation of the wise.

5. Let the wealth (to be given by thee) come quickly to me, for verily I have glorified thee: come to the blessed sacrifice of the offerer of the *Soma*; for thou art the lord: sit down upon this sacred grass: these thy cups (of *Soma*) are not to be insulted by the act (of evil spirits).

6. They go separately (to the worlds of the gods); first those who offer oblations to the gods have attained reputation difficult to surpass: those who have not been able to ascend the ship of sacrifice, have gone down (in the world), wretches (plunged) in debt.[1]

Varga XXVII

7. Thus may those others the ignorant[2] go downwards, whose restive horses are yoked; otherwise

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[1] So Yáska interprets the passage, 5. 25.

[2] [*i.e.* neglecting to sacrifice, the rest of the line means that though they have the power, they do not sacrifice.]

(is it with those) who before (death) are nea liberality,[1] amongst whom precious gifts (gods) are numerous.[2]

8. (INDRA) has arrested the wandering tren clouds: the heaven cries out (in alarm): he a the firmament; he fixes the combined heave earth: having drunk of the effused *Soma*, he r praises in his exhilaration.

9. I bear this thy well-made goad,[3] (excite which, *Maghavat*, thou urgest on the slaye powerful foes.[4] Let thy abode be at thi sacrifice. Accept, *Maghavat*, who art to be ad (my praise) at the sacrifice at which (the *Som* effused.

10. INDRA, invoked of many, may we escap ignorance caused by poverty, by means of cattle: (may we escape) all hunger by means o barley: (may we acquire) the chief riches thr the princes (of wealth): may we conquer by valour.

11. May BṚIHASPATI defend us from a malig

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[1] [Sáyaṇa explains *upare* by *yajvánaḥ*, "the sacrific perhaps reading *apare*, "the others," or confusing *upare apare*.]

[2] It is difficult to imagine a more elliptical, and without free additions unintelligible stanza.

[3] *Ankuṣa*, metaphorically for praise, which urges or g one to exertion.

[4] [*i.e.* the elephants, *Airávata*, etc. *Ṣapháruja*ḥ really me "striking with the hoof."]

(foe) coming from behind or from above or from below: may INDRA defend us from foes in front and in the middle: may he, our friend, bestow wealth upon (us), his friends.

SÚKTA III. (XLV.)

The deity is AGNI; the *Rishi* is VATSAPRI, son of BHALANDANA; the metre is *Trishṭubh*.

Varga XXVIII.

1. AGNI[1] was first born above the sky; as *Játavedas* he was born the second time amongst us; the friend of man, he was born the third time in the waters; the sage kindling him eternally praises him.

2. We recognize thy threefold station, AGNI, and thy three (forms): we recognize the many stations occupied by thee; we know what thy supreme secret appellation (is): we know the source, whence thou hast proceeded.[2]

3. He who is well disposed towards men illumes

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[1] That is, AGNI represents successively the sun, fire, lightning. The whole of this Súkta occurs in the Yajush XII. 18–29. The explanations of Mahídhara agree in the main with those of Sáyaṇa, with a few variations of no great importance, except in the first stanza, in which it is said that AGNI was first generated as *práṇa*, or vital air, from the breath of heaven, and that man generated him; secondly, that *Prajápati* (Mahídhara's explanation of *nrimaṇáḥ*) created him eternal in all the waters, and that the *yajamána* lighting him also gives birth to him.

[2] Mahídhara gives also the interpretation here followed, "In heaven, earth, and mid-air—and as *Agni*, *Váyu*, and *Súrya*—as the household and other fires." *Guhá*, etc., refers to the

the AGNI in the ocean (as submarine fire) midst of the waters: the beholder of men (i thee in the centre of the sky: the mighty (M magnify thee abiding in the third region (mament), on the lap of the waters.[1]

4. AGNI cries aloud like the thundering h he licks the earth burning the plants: as s generated, he contemplates this (conflagr when kindled, he blazes with his (own) ra between heaven and earth.

5. Liberal, exciter of splendours, deposit riches, granter of desires, preserver of the the inhabiter (of the world), the son of str (placed) in the waters, the king (AGNI) l kindled at the commencement of dawn.

6. The manifester of all, the germ of the v AGNI, as soon as born fills heaven and earth light): he fractures as he advances the solid c for which the five classes of men[2] praise him.

Varga XXIX. 7. Desiring (oblations), purifying, m

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names given in the Vedas, which are a mystery to th whom the Vedas are unknown.

[1] *Nṛimanáḥ* is *Prajápati*, according to Mahídhara; *V* according to Sáyaṇa. *Diva údhan* refers to the *Súrya-ma* according to Sáyaṇa. *Nṛichakshdáḥ* is the sun accordi him; *Prajápati*, according to Mahídhara. Mahídhara ex *mahisháḥ* as vital airs.

[2] The text has *pancha janáḥ* "five men," rendered by Sá as usual. Mahídhara says, "the four chief priests and *yajamána*."

quickly,[1] sagacious, immortal, AGNI has been stationed among mortals: he sends forth the smoke,[2] and goes wearing a radiant (form), and pervading the heaven with brilliant lustre.

8. Conspicuous, glorious,[3] AGNI shines with great splendour, moving everywhere,[4] and blazing unsurpassingly with glory: AGNI became immortal through the food (of sacrifice) when the prolific heaven engendered him.

9. Auspiciously radiant and divine AGNI, youngest (of the gods), grant ample wealth to the eminent (worshipper), who presents to you to-day cakes dressed with butter, and confer happiness upon one devoted to the gods.[5]

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[1] *Arati* is explained by Sáyaṇa as "going" or the destroyer of beings. Mahídhara explains it as *paryáptamati*, "of sufficient understanding," or *dushṭeshu prítirahita* "devoid of affection for the wicked."

[2] Mahídhara attaches *arusham* to *dhúmam*, "smoke not hurting the eyes, or not shining," and connects *bharibhrat*, "supporting," with *jagat*, "the world" understood.

[3] *Drisáno rukmaḥ*. According to Sáyaṇa, the latter is equivalent to *rocamánaḥ*, epithet of *Agni* understood. Mahídhara makes it the *devatá* (the subject of the verse), meaning a gold ornament of the neck, which at a particular time the *yajamána* is to take off with this *mantra*.

[4] Sáyaṇa renders *A'yuḥ* as going everywhere. Mahídhara gives it the ordinary meaning "life," and explains, "desiring an irreproachable life to give perpetually to people." What this means is not very obvious.

[5] Mahídhara explains *gomantam* as "radiant," from *go*, a ray

10. Prosper the worshipper, AGNI, when sacrificial viands (are being offered), wh praises are being recited (by him). May h to SÚRYA, dear to AGNI; may he by a s or sons to be born, overcome (his foes).

11. To thee, AGNI, the worshippers of all desirable treasures; (abiding) with thee, of wealth, the sages have set open the p frequented by cattle.

12. AGNI, who art very dear to men, VAIṢ the guardian of the *Soma*, has been glorified ṚISHIS: we invoke the friendly heaven and grant us, gods, riches and male offspring.

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of light, and *vrajamárga* (a road) "the way to the s the path of the gods."

ASHṬAKA VIII.

ADHYÁYA I.

MAṆḌALA X. CONTINUED.

ANUVÁKA IV. CONTINUED.

SÚKTA IV. (XLVI.)

The deity is AGNI; the *Ṛishi* VATSAPRI, son of BHALANDANA; the metre is *Trishṭubh*.

1. [1] A mighty ministrant priest, one cognizant of heaven, though abiding with men, having been born, is seated on the lap of the waters: may he, the upholder (of sacrifice), who has been stationed (on the altar), be to thee when offering worship, the giver[2] of food and riches, the protector of thy person. Varga 1

2. The *Ṛishis* worshipping him, (when hiding) in the midst of the waters, followed him by his footprints (as men follow) an animal that is lost: the wise BHṚIGUS[3] desiring his presence, and anxious (to find him), discovered him by their prayers lurking in the cave.

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[1] Sáma Veda, I. 1. 2. 3. 5, reading *nṛishadmá* and *sute* for *sa te*.

[2] [Sáyaṇa "the regulator" (*niyamitá*).]

[3] [See Vol. I. p. 220, verse 2. The discovery of *Agni*, which is here likened to the discovery of lost cattle, probably refers to the real difficulty which the ancient Hindus felt in generating fire by means of two pieces of wood, a difficulty which perhaps was one cause of their worship of fire.]

3. TRITA, the son of VIBHÚVAS, searc him), found mighty AGNI on the head of he the augmenter of happiness manifeste dwellings (of the pious), the youthful (co bond of the resplendent (Sun).

4. (The priests) desirous (to propitia detaining him amongst men have by their made him lord over all people,[1] him the exl the presenter of burnt offerings, the m the object of sacrifice, the leader of ri purifier, the bearer of oblations.

5. [3] Be competent, (priest, to glorify) the ous mighty AGNI, the sustainer of the wise fools (adore) him, the exempt from folly, molisher of cities; conducting the embryo o wood, (AGNI), like a golden-haired, swift- (horse), loving praise and wealth, they bri to the sacrifice.

Varga II.

6. Occupying three (stations), consolidati dwelling of the worshipper), surrounded (by f he sits down upon the altar in the chamb sacrifice); from thence, having accepted (the

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[1] [Or, separating *viśám* and *aratím*, the latter means, ing to Sáyaṇa, "the goer, *i.e.* being always in the hous worshipper," and the former "for the sake of the worship

[2] [Lit. "in front" *práncham*, but, according to S "going towards," *i.e.* towards the Áhavaníya from the patya.]

[3] Sáma Veda, I. 1. 2. 3. 2, reading, *Múrair amúram* fo *amúram*, and *girbhir vaná* for *garbham vanám*.

tions) of the people, with intent to give (them to the gods), in various ways, he (AGNI) goes to the gods holding (his foes) in check.[1]

7. The undecaying fires of the worshipper, the rescuers from the humiliated (spirits of ill),[2] having adorable smoke, purifying, becoming white, swift, bearing (the oblation), sitting in the wood, (are) like the fast-flowing juices of the *Soma*.

8. AGNI, who bears off (the oblation) with his tongue (of flames), who bears off the hymns of praise with (favourable) mind (for the preservation) of the earth; him men have appointed as the shining, purifying, exulting *hotṛi*, the most entitled to worship.

9. AGNI, whom heaven and earth engendered, (whom) the waters and TWASHṬRI, and the BṚIGHUS by their powers (begot); the adorable one, whom MÁTARIṢWAN first, and the gods fabricated as the object of worship for MANU.

10. Thee, whom the gods appointed as the bearer of oblations, whom men, desiring manifold blessings, regard as the object of worship; do thou,

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[1] *Ayantrair iyate nṛin* is literally "by non-restraints he goes to men," the Scholiast amplifies the first word into *śatrúṇám niyamanaiḥ saha*, "with restraints on his foes," and renders the last two *devan gachchhati*.

[2] Yajur Veda, XXXIII. 1. Mahídhara proposes as one meaning of *damám aritráḥ*, "the protector of the houses;" he also gives that of Sáyana.

AGNI, bestow food upon him who praises thee at the sacrifice; for the devout worshipper verily obtains great renown.

SÚKTA V. (XLVII.)

The deity is INDRA VAIKUṆṬHA (or son of VIKUṆṬHÁ)[1]; the *Rishi* is SAPTAGU,[2] of the race of ANGIRAS; the metre is *Trishṭubh*.

Varga III. 1. INDRA, lord of abundant wealth,[3] we, desiring wealth, seize hold of thy right hand; we know thee, hero, lord of abundant cattle,[3] give us various fertilizing riches.[4]

2. (We know thee to be)[5] well armed, a sure

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[1] According to the legend quoted by the Scholiast, *Vikuṇṭhá* was a female *Asura*, who, desiring to have a son like *Indra*, performed penance (the *krichchhra* and *chándráyaṇa*, etc.) for the purpose. *Indra*, wishing that there should not be another like himself, took upon him the state of the embryo of *Vikuṇṭhá*, and was born as her son. A later mythology would have probably connected the name with the heaven of *Vishṇu*.

[2] Sáma Veda, I. 4. 1. 3. 5.

[3] [Such expressions as *vasupate vasúnám* and *gopatim gonám* are probably only tautological. Sáyaṇa, however, explains them as if they were cumulative or intensive.]

[4] [This refrain occurring at the end of each verse is variously interpreted; e.g. *chitram* is explained as "desirable" or "honourable," *vrishaṇam* as "fertilizing," or "a son."]

[5] The commentator suggests an alternative explanation which would obviate the ellipse implied in this interpretation, viz. *ukta-guṇaviṣisṭham rayiṃ dehi*; "give us wealth, having these qualities" (*i.e.* well-armed, etc.).

protector, a safe guide, (renowned throughout) the four oceans, the depositary of riches, deserving of repeated worship, adorable, the preventer of many (ills): grant us various fertilizing riches.

3. Grant us, INDRA, various fertilizing riches, the fit object of prayer, honoured by the gods, large, vast, profound, wide-rooted, by means of which the *Rishis* are heard, fierce, the subduer of thy foes.

4. Grant us, INDRA, various fertilizing riches, dispensing food, comprising intelligent male offspring,[1] the protector, filling men with wealth, the granter of increase, the very powerful, the slayer of the *Dasyus*, the destroyer of cities, the observer of truth.

5. Grant us, INDRA, various fertilizing wealth, consisting of horses, of chariots, of valiant followers, of thousands, of hundreds (of cattle), surrounded by beautiful attendants, endowed with sages and heroes, the enjoyer of all (benefits).

Varga IV.

6. The praise (addressed to the gods) comes to the presence of SAPTAGU, the observer of the truth, the intelligent, the lord of much (praise), who, being of the family of ANGIRAS, has approached (the gods) with oblations: do thou, (INDRA), grant me various fertilizing riches.

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[1] [Or, as an epithet of *Indra*, "the hero of the sages." These epithets may of course be applied to *Indra* as in verse 2, the ellipse being filled up, "We know thee to be," etc. Sáyaṇa merely explains it as "an intelligent son."]

7. My praises, (my) messengers soliciting (audience), come to INDRA, praying (his) favourable (thoughts), heart-touching, spoken from the soul (therefore, INDRA), grant me various fertilizing riches.

8. Bestow, INDRA, that which I solicit of thee: a large mansion, not held in common with other men; and may heaven and earth approve of it: grant us, (INDRA), various fertilizing riches.

SÚKTA VI. (XLVIII.)

INDRA VAIKUṆṬHA is both the deity and the *Ṛishi*, eulogizing himself in reply to SAPTAGU; the metre of the seventh, tenth, and eleventh verses is *Trishṭubh*, of the rest *Jagatí*.

Varga V.

1. I am the principal lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as (sons call upon) a father; I bestow food on the donor of oblations.

2. I, INDRA, am the striker off of the head of the son of ATHARVAN.[1] I generated the waters from above the cloud for the sake of TRITA.[2] I carried off their wealth from the *Dasyus*; taming the clouds for DADHYANCH,[3] the son of MÁTARIṢWAN.

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[1] [Named *Dadhyañch*. Sáyaṇa cites Satap. Br. XIV. 4. 5. 16, and Ṛig-Veda, I. 116. 12. See above, Vol. I. p. 310, note.]

[2] [*i.e. Trita A'ptya*, who had fallen into a well. See Vol. I. p. 142 note.]

[3] This is of course a different *Ṛishi* from *Dadhyanch*, the son of *Atharvan*; the Scholiast calls him *Mátariṣwanaḥ putraḥ*.

3. For me TWASHTṚI fabricated the iron thunderbolt: in me the gods have concentered pious acts: my lustre is insupportable, like that of the Sun:[1] men acknowledge me as lord in consequence of what I have done, and of what I shall do.

4. (I conquered) by my shaft this (wealth) comprehending kine, horses, herds, water, and gold; I give many thousands to the donor (of the oblation) when libations and praises have afforded me delight.

5. I, INDRA, am not surpassed in affluence; I never yield to death: pouring forth the *Soma* libation, ask of me wealth; O men, forfeit not my friendship.

6. I destroy those powerful (enemies) two by two who defy the (wielder of the) thunderbolt, INDRA, to battle.[2] I slew them challenging (me to fight) with (great) slaughter, the unbending (slaying) the bending, uttering stern (menaces). Varga VI.

7. Single, I overcome my single (adversary): (overpowering them) I overcome two foes; what can three effect (against me)? I smite numerous (adversaries) like sheaves (of grain) on the threshing-floor; can my enemies who know not INDRA revile me?

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[1] [Sáyaṇa, "my army is hard to overcome, like the sun's lustre" (*aníka*, lit. "face").]

[2] [Sáyaṇa explains *indram* as "the destroyer of foes."]

8. I prepared[1] ATITHIGVA[2] for (the protection of) the GUNGUS,[3] I upheld him, the destroyer of enemies, as sustenance amongst the people; when I gained renown in the great *Vṛitra*-battle, in which PARṆAYA and KARANJA[4] were slain.

9. My praiser, the refuge (of all), was food to enjoy; (him, men) use in two ways, to search for their cattle, and to be their friend, when I bestow[5] upon him a weapon in his battles, and make him worthy of celebrity and praise.

10. The *Soma* is seen in one of the two (combatants); the cowherd (INDRA) manifests the other with his thunderbolt: the latter warring against the sharp-horned bull, remains in great (darkness) bound by the victor.[6]

11. The divine (INDRA) abandons not the abode of the deities, the ÁDITYAS, the VASUS, and the

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[1] [Sáyaṇa takes *ishkaram* as a noun, "the preparer."]

[2] [*i.e.* the ṛishi *Divodása*, the son of *Atithigu*, according to Sáyaṇa, who, however, in I. 51. 6 (see Vol. I. p. 137) explains *atithigva* as "hospitable." See also Vol. I. p. 292.]

[3] The name of a people.

[4] Names of Asuras. See Vol. I. p. 147.

[5] [Sáyaṇa, "when I appropriate."]

[6] The verse is very obscurely expressed; but, according to the Scholiast, *nema*, properly "part" or "half," implies here "one of two (combatants)." The combatants are the *yashṭṛi*, who offers libations, and the *ayashṭṛi*, one who does not; the latter assails the bull (INDRA).

RUDRIYAS; may they fashion me for auspicious vigour, undefeated, unharmed, unconquered.

SÚKTA VII. (XLIX.)

INDRA VAIKUṆṬHA is as before deity and *Rishi*; the metre of the second and eleventh stanzas is *Trishṭubh*, of the rest *Jagatí*.

1. I give excellent treasure to him who praises me, I render sacred prayer (a source) of greatness to myself, I am the instigator of the worshipper: I am the discomfiter in every battle of him who does not worship. Varga VII.

2. Those born in heaven, in earth, and in the firmament, support me, whose name is INDRA amongst the deities (by their offerings). I (harness to my car) two bay steeds vigorous, many-functioned, rapid: I wield for my strength the fearful thunderbolt.

3. I smote ATKA with many weapons for the defence of the sage: with those protections I preserved KUTSA; I am the slayer of ŚUSHṆA: I grasped the thunderbolt, I who have not given the water[1] of the *Áryas* to the *Dasyu*.

4. Like a father (for a son), I brought under subjection to KUTSA, at his desire, the VETASUS and TUGRA and SMADIBHA: I have been in place of a sovereign to the worshipper when I bring

[1] The Scholiast interprets *náma* as *udakam*, or it may have its ordinary sense.

(to him) as to a son acceptable (gifts) for assailing (his enemies).

5. I have brought MṚIGAYA[1] under subjection to ṢRUTARVAN; when he came to me, (he was) earnestly engaged in supplication. I humiliated VEṢA for ÁYU; I subjugated PAḌGṚIBHI[2] for SAVYA.[3]

Varga VIII. 6. I, the slayer of VṚITRA, am he who crushed NAVAVÁSTWA and BṚIHADRATHA, (who crushed) DÁSA like a *Vṛitra*,[4] when I drove to the distant shore of the shining world, (both) my augmenting and outstretched (foes) one after the other.

7. Conveyed by the swift white horses of SÚRYA, I hasten forth by my power; when the effused libation of a man invokes me to the brilliant form of the sacrifice, I drive off with my weapons the destroyer who is to be slain.

8. I am the slayer of seven (*Asuras*):[5] I am the especial bond of bonds: I have made TURVAṢA and YADU famous through prowess: I have strength-

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[1] [An Asura. See Vol. III. p. 148.]

[2] This name is variously read in different MSS. *Padgabhi* and *Pannibhi*.

[3] [A ṛishi. See Vol. I. p. 135.]

[4] [Sáyaṇa explains *vṛitreva dásam* as "like the destroyer, the Vṛitra." The pada reads *vṛitrá 'iva*, "like two Vṛitras." Probably *vṛitreva* is for *vṛitra iva*, the crude put for the accusative.]

[5] *Aham saptahá*, I am the slayer of seven Asuras, as *Mamuchi* and others, or the destroyer of seven cities. [See Vol. II. p. 166, verse 2].

ened another (worshipper) with strength: I have demolished ninety-and-nine powerful (foes).

9. The showerer (of rain), I supported the seven rivers flowing and meandering over the earth; doer of good deeds, I spread out the waters: I found by war a path for man to go in.

10. I have kept up in them that[1] which no deity, not even TWASHṬṚI, has maintained, bright, desirable, (contained) in the udders of the cows: in the rivers (I uphold) the water up to the (source of the) water,[2] the delightful *Soma* and the milk and curds.

11. (Indra speaks as *Ṛishi*:) In this manner doth INDRA, the possessor of opulence, the affluent in truth, by his energy stimulate both gods and men: lord of horses, doer of great deeds, renowned (INDRA), the eager (priests) glorify all these (thy actions).

SÚKTA VIII. (L.)

The deity and *Ṛishi* as before; the metre varies, that of the first two verses is *Jagatí*, of the next two *Abhisáriṇí*, of the next *Trishṭubh*, of the last two *Jagatí* again.

1. [3] Worship him who is exhilarated by the sacrificial food, the mighty INDRA, the leader of all Varga IX.

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[1] ["Them" means "the cows," and "that" means "the milk."] [2] *Á madhoh.*

[3] Yajur Veda, XXXIII. 23. Mahídhara has a few immaterial variations of meaning.

men, the creator of all, whose venerable strength and abundant food and wealth, heaven and earth adore.

2. That INDRA, kind to man, the lord of all, who is praised by his friend,[1] is to be repeatedly honoured by men like me; thou, hero, protector of the good, art glorified in the all-sustaining food-producing cloud-imprisoned waters.

3. What men, INDRA, are they who (are eminent) in offering food to thee, who are desirous of obtaining from thee happiness and opulence, who send thee (oblations) for the sake of strength (to fight) the *Asura*, who (send oblations) for the sake of obtaining spontaneously-flowing waters and cultivable lands, and manly vigour?

4. INDRA, thou hast become mighty through our praise: thou hast become adorable at all sacrifices, in every combat thou art the caster down of the leaders (of hosts): beholder of all, thou art the best and most excellent.

5. INDRA, who art the best of all, quickly protect those who are diligent in worship: men know that thy protection is great: be undecaying, rapidly increase: thou makest all these sacrifices swift.

6. Thou makest swift all those sacrifices which, son of strength, thou thyself supportest; may thy

[1] [Or, taking *sakhyá* with *naryaḥ*, "kind to man as a friend, praised by all."]

protection be granted for the repulse (of enemies, may) wealth (be granted) for our support: the sacrifice, the hymn, the sacred text, the voice (is) raised (to thee).[1]

7. Sage INDRA, the reciters of pious hymns to thee who assembled together when (the *Soma*) is effused, (worship thee) for the donation of riches and treasures:[2] may they be competent (to acquire) thy felicity by the pathway of the mind; when thou art exhilarated with the effused *Soma* food.

SÚKTA IX. (LI.)[3]

The deities are AGNI, and the VIṢWADEVAS, alternately in the even and odd verses of which they are respectively the deities and the *Ṛishis*; the metre is *Trishṭubh*.

1. (The gods speak:) Great and very dense is the covering enveloped by which, AGNI, thou hast Varga X.

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[1] The commentator considers that two things are comprised in the *udyataṃ vachas*—the *mantra*, which is the means of enunciating the sacrifice, and the *brahma=parivṛiḍhaṃ ṣastram*, the prayer that is not recited aloud.

[2] According to the comment *vasúnám* implies "abundant wealth," and *vasunas* "wealth for one house," or as he further explains, the plural implies earthly wealth, the singular wealth suited for an abode, that is, the wealth called *Swarga* (heaven).

[3] A curious legend, to which in a previous portion of this work brief allusions have been made, possibly of a more primitive character (see Vol. I. pp. 3. 10), is narrated here by the Scholiast (partly from the *Taittiríya Saṃhitá*, II. 6. 6), to explain this, and the two following Súktas. *Agni* had three elder brothers, who were killed by *Vashaṭkára* in the form of a

entered into the waters. AGNI JÁTAVEDAS, one deity has beheld all thy manifold forms.

2. (AGNI speaks:) Who has beheld me? Which is it of the deities who has fully seen my manifold forms? Where, MITRA and VARUṆA, do AGNI'S luminous vehicles of the gods abide?

3. (The gods:) We sought for thee, AGNI JÁTAVEDAS, who hadst entered in many ways into the waters, into the plants: YAMA recognized thee, who hast adorable rays, blazing from thy ten hiding-places.[1]

4. (AGNI:) Divine VARUṆA, I have come hither, being afraid of HOTRA,[2] lest the gods should again

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thunderbolt, and by *Havirvahana*, the oblation-bearer of the gods. *Agni Sauchika*, afraid of sharing the fate of his elder brothers, fled and hid himself in the deep water. The fishes betrayed his retreat to the gods who were searching for him, and upon this discovery the dialogue recorded in these three Súktas is supposed to have occurred. [The words *Vashaṭkára* and *Havirvahana* seem used here by Sáyaṇa to express proper names: it is however obvious that originally at least they denoted certain acts—the utterance "vashaṭ!" and the conveyance of oblations to the gods; the original form of the legend would then be that *Agni's* elder brothers were incompetent to perform these arduous duties.]

[1] These are the three worlds—heaven, mid-air, earth; three divinities, AGNI, VÁYU, ÁDITYA; the waters, the shrubs, the trees, and the bodies of living beings.

[2] [*i.e. Havirvahana*, who seems here to be a person, see note above. There is some confusion in Sáyaṇa's use of this word; below, in explaining *artham etam* he uses *havirvahana* in the sense of the act of conveying the oblation.]

associate me with him; my forms have therefore entered (into the waters) in various places. I, AGNI, do not consent (to undertake) that office.

5. (The gods:) Come, AGNI, the devout MANU (is) desirous of offering sacrifice; adorning thyself, thou abidest in darkness: make straight the paths traversed by the gods, and with a benevolent mind convey our oblations.

Varga XI.

6. (AGNI:) The elder brothers of AGNI[1] performed that duty, as the driver of a chariot covers the road. (They were slain), and therefore, VARUṆA, I fled afar through fear. I trembled as a wild ox (trembles) at the bowstring of the archer.

7. (The gods:) We grant thee life, AGNI, which (is) exempt from decay, so that thus endowed, JÁTAVEDAS, thou wilt not die; so, becoming conciliated, well-born AGNI, bear their portion of the oblation to the gods.

8. (AGNI:) Only grant to me, deities, the concentrated portion of the oblation, the *Prayájas* and the *Anuyájas* exclusively: (give me) the butter (the essence) of the waters, and man (the essence)[2] of the plants; and let the life of AGNI be long.

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[1] According to the comment, they were named *Bhúpati* and *Bhuvanapati* and *Bhútánámpati*.

[2] The *Prayájas* are the portions of the oblation which are to be offered before the *pradhána* (? principal ceremony), the *Anuyájas* after it. See Vol. I. p. 122. *Úrjaswantaṃ havisho bhágam*, "the strong portion of the *havish*," is that called

9. (The gods:) Thine, AGNI, be the *Prayájas* and *Anuyájas* exclusively; thine be the concentrated portions of the oblations: let this sacrifice, AGNI, be all thine, and let the four quarters of space bow down before thee.[2]

SÚKTA X. (LII.)

The deities are the VIṢWADEVAS; the *Ṛishi* is AGNI; the metre, *Trishṭubh*.

Varga XII.

1. Instruct me, VIṢWADEVAS, since I am appointed *Hotri*, how sitting here I ought to praise you: declare to me your portion, how you have acquired it, and by what path I may convey the oblation to you.

2. Best entitled to the sacrifice, I have sat down as the *Hotṛi*: all the divine MARUTS urge me (to bear the oblation): the office of the *Adhwaryu* is to be discharged daily, AṢWINS, by you: let the moon[3] be the Brahman, and let it be also your oblation.

Swishṭakṛit, the concentrated portion of all the ingredients, the *charu puroḍáṣa*, etc, after the sprinkling afresh (*pratyabhighárana*).

[1] Or, "produced by the plants." Perhaps the burning of the dead body as a privilege of AGNI is referred to here.

[2] [The legend contained in this hymn was probably invented to account for the triumph of *Agni*, "the youngest of the gods," over the older deities, *Mitra* and *Varuṇa*.]

[3] *Samidh* should rather be the fuel, but the Scholiast renders it the moon, and this again being identical with *Soma*, becomes

3. Who is this, who is the *Hotṛi*? (Afraid) of YAMA,[1] what offering does he bear that the gods accept? AGNI is born day by day, and month by month,[2] and so the gods have made for themselves a bearer of oblations.

4. The gods have made me the bearer of oblations returning after departure, and passing many difficult places: (saying) this AGNI is wise; he will accomplish the sacrifice for us, whether it be that of the five ways, the three kinds, or the seven threads.[3]

5. Gods, I solicit of you immortality and excellent male offspring, that I may offer you adora-

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the oblation. Here is a strange confusion of notions and genders. The meaning, however, is the presence of the three chief priests, AGNI being the HOTṚI, the AṢWINS the *Adhwaryu*, and *Soma* the *Brahmá*.

[1] [Sáyaṇa explains *yamasya* as either depending on *bhítaḥ san* understood, "afraid of *Yama*, *i.e.* of death," or as meaning *yajamánasya* and dependent on *kam*=*kam hútam*, "what offering of the worshipper." Wilson gave "(the servant) of *Yama*," referring to *Agni* as the burner of the dead.]

[2] That is, according to the Scholiast, the *agnihotra* is made daily to the gods, the *pitṛiyajña* monthly to the *Pitris*; and all other periodical rites are comprehended under these two, as fortnightly, four-monthly, six-monthly, annual. [Others make the daily birth refer to the sun, and the monthly to the moon.]

[3] "Of five ways" refers to the *Pánkta yajña*; "of the three kinds," the three daily Soma libations; and "of the seven threads" the seven metres of the Mantras (elsewhere explained as "having seven performers").

tion. I cause INDRA to take the thunderbolt in his hands, wherewith he may overcome all these hostile hosts.

6. Three thousand three hundred and thirty-and-nine deities worshipped AGNI, they sprinkled (me) with butter, they strewed the sacred grass, and then made the invoker of the gods sit down.

SÚKTA XI. (LIII.)

In verses 1 to 3 and 6 to 11 the *Viṣvadevas* and AGNI are the deities, and *Ṛishi* respectively, in verses 4 and 5 *vice versâ*; the metre of verses 6, 7, 9–11 is *Jagatí*, of the rest *Trishṭubh*.

Varga XIII.

1. (The gods:) He whom we sought with (anxious) minds has arrived;[1] he who understands the sacrifice and is acquainted with its different parts; may he who is most skilled in worship, sacrifice for us at the worship of the gods, being seated (at the altar), taking place among (the priests), and preceding us.

2. The *hotṛi*, most skilled in worship, has been sanctified by his seat (at the altar); he contemplated the sacred offerings reverently placed (before him): let us speedily worship with *ghí* the gods to whom worship is due; let us praise those who are entitled to praise.

3. He has to-day made our banquet to the gods

[1] That is, the fire is kindled, and then the gods are worshipped.

efficacious: we have obtained the mysterious tongue[1] of sacrifices: he has come, fragrant, clothed with life: he makes our oblation to the gods to-day auspicious.

4. (AGNI speaks:) I communicate to-day the best advice by which we gods may overcome the *Asuras*: do you who are the eaters of sacrificial food, who are entitled to worship, and you five orders of men, be pleased by my (discharge of) the office of *hotṛi*.

5. May the five orders of men, may those who were born for the sake of *ghí*, may those who are entitled to worship be pleased by my (discharge of) the office of *hotṛi*: may earth preserve us from all earthly sin: may the firmament preserve us from heavenly.

6. (The gods:) Spreading out the sacrifice, follow Varga XIV. the illuminator of the world (the sun); protect the luminous paths (of the gods) constructed by sacred acts: may AGNI render the pious works of the worshipper free from defect: become MANU,[2] generate the people of heaven.

7. (The gods to one another:) Drinkers of the *Soma*, bind (the horses) that are to be fastened to the pole; prepare the reins; caparison (the steeds); accompany everywhere (in your cars) the chariot

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[1] [*Agni* is the tongue of the gods, by means of him they drink the libations.]

[2] Sáyaṇa, "be deserving of praise" (*manu=mantavya, stutya*).

which has eight seats with which the gods bring us acceptable (wealth).

8. The AṢMANVATÍ flows along: be alert; rise up, cross over, my friends;[1] here let us leave those who are unhappy, so that we may cross over to auspicious sacrificial viands.

9. TWASHṬṚI knows the arts of fabricating (drinking vessels), the most skilful of artificers bearing the sacred drinking cups out of which the gods drink —verily he sharpens his axe of good iron, wherewith the white-complexioned BRAHMAṆASPATI cuts them.

10. Verily being sages, (ṚIBHUS) sharpen the instruments with which you fabricate the cups for the nectar. Do you, who are wise, prepare the mysterious paths whereby the gods have attained to immortality.

11. (The MARUTS) placed a female in the enveloping hide (of a dead cow), and a calf in the mouth (of a dead cow), with mind and tongue, aiming (at deification): daily the generous (fraternity of the ṚIBHUS) offers suitable praises (to the gods), granting victory over our foes.

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[1] It is said (A'ṣw. gṛihya-sútra, I. 8) that if a marriage procession come to an unfordable river, the first half of this stanza is to be repeated, when the bride is put into the boat; the second half when she has crossed. Mahídhara (Yajur-Veda, XXXV. 10) has a very different application, making it part of the ceremony of digging the ground for the situation of the funeral pile. *Aṣeváḥ* (Sáyaṇa "the unhappy") he renders "evil beings, *Rákshasas.*"

SÚKTA XII. (LIV.)

The deity is INDRA; the *Ṛishi* BṚIHADUKTHA, of the family of VÁMADEVA; the metre is *Trishṭubh*.

Varga XV.

1. (I celebrate), MAGHAVAT, the great glory (thou hast acquired) by thy might; when heaven and earth alarmed called upon thee, thou didst defend the gods, and destroy (their) adversary; (I celebrate thy glory), INDRA, in that thou gavest strength to one person (the worshipper).

2. When thou proceedest, INDRA, increasing in form, and proclaiming thy prowess among mankind, false is that thy (wandering), false the combats which they have narrated; thou (findest) now no enemy (to attack), didst thou formerly find one?

3. Who among the *Ṛishis* before us have obtained the limit of thy entire greatness, since from thine own person thou hast generated at once both mother and father (or earth and heaven)?

4. Four are the *Asura*-slaying uninjurable forms[1] of thee the mighty one: thou knowest them all wherewith, MAGHAVAT, thou hast achieved thy exploits.

5. Thou hast in thy keeping all treasures, which are thine exclusively, whether they be manifest or hidden: thwart not, therefore, MAGHAVAT, my

[1] Sáyaṇa refers to the next Súkta, verse 1; the term in the text and in the following Súkta is *náma*, interpreted *ṣaríra*, "body, form."

desire (for wealth); for thou art cognizant (of my desire), thou art the donor.

6. To that INDRA, who has deposited the light in luminous bodies, who has flavoured sweet things with sweetness, this acceptable invigorating praise has been recited by BṚIHADUKTHA, the author of the prayer.

SÚKTA XIII. (LV.)

Deity, *Ṛishi*, and metre as before.

Varga XVI. 1. Thy form held secret by (men) with averted faces, is far from hence; when (heaven and earth) alarmed, called upon thee for the sustenance (of the world), then thou didst fix in their proximity the heaven and earth, illuming, MAGHAVAT, the sons of (thy) brother.[1]

2. That mighty mysterious form,[2] desired of many, wherewith thou hast engendered the past, and (engenderest) the future, the ancient manifested light, the beloved of INDRA, into which the five (orders of beings) delighted enter.

3. He has filled heaven and earth (with his ethereal form) as well as the mid-heaven; he

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[1] The brother of *Indra* is said to be *Parjanya* (the rain); his sons are aggregations of water (*udakasaṃstyáya*).

[2] This the first of the four *Námáni*, alluded to in verse 4 of the last Súkta, is said by the Scholiast to be *A'káṣa* (ether), the first and most universal of the created elements, and identical with *Parameṣwara* (the creator).

contemplates in various aspects the five orders of beings,[1] the classes of seven in their seasons, with the thirty-four (deities,) (endowed) with light of like nature, and with various functions.[2]

4. Since thou, USHAS,[3] didst shine forth the first of luminaries, whereby thou didst beget the nourishment of nourishment (the Sun); unequalled is the mighty greatness of thee who art mighty, since thy relationship is downwards (towards us), though thou art stationed on high.

5. The grey-haired has swallowed the warlike (man), the scatterer of many foes, in battle being young; behold the power of the deity (endowed) with might; he dies to-day; he is alive to-morrow.[4]

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[1] Lit. "the five gods," but according to Sáyaṇa, the five orders, viz. gods, men, *Pitṛis*, *Aświns*, and *Rákshasas*. The "classes of seven" are the seven troops of the *Maruts*, the seven rays of the sun, the seven senses, the seven worlds, and other things that are classed by sevens. The thirty-four deities are the eight *Vasus*, eleven *Rudras*, twelve *A'dityas*, *Prajápati*, *Vashaṭkára* and *Viráj*.

[2] This last line might be construed, "(*Indra*) contemplates with his four-and-thirty-fold light of one colour, but curious functions."

[3] According to the comment, *Indra* is here intended in the form of the dawn, and then of the sun as typified by the dawn; but the phraseology is obscure.

[4] *Indra* is here identified with Time, his fourth form according to the Scholiast; the verse occurs Sáma Veda, I. 4. 1. 4. 3, and II. 9. 1. 7. 1. [Benfey compares Ṛig-veda I. 144. 4. See Vol. II. p. 77 of this translation.]

Varga XVII. 6. Vigorous with (innate) vigour, (comes a) purple-coloured bird,[1] mighty, heroic, ancient, having no nest:[2] that which he knows is truth, and is not vain: (he is) the conqueror and distributor of desirable wealth.

7. INDRA bestows fertilizing energies (accompanied) by these MARUTS in whose company the thunderer sends down showers in order to destroy sin: the deities who were born for giving rain (to assist) in the act performed by great INDRA.[3]

8. Accomplishing his duty with their assistance, the all-powerful INDRA, the destroyer of the wicked, the all-wise, the quick subduer of foes, descending from heaven, and quaffing the *Soma*, invigorated and a hero, he demolishes the *Dasyus* with his thunderbolt.

SÚKTA XIV. (LVI.)

The deities are the VIṢWADEVAS; the *Rishi* is BṚIHADUKTHA, the son of VÁMADEVA; the metre of the first three and the seventh verses is *Trishṭubh*, of the rest *Jagatí*.

Varga XVIII. 1. This (light) is one (portion) of thee, and this other is one (portion);[4] with thy third light enter

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[1] *Indra* in the form of *Suparṇa*, although Sáyaṇa identifies it with *Garuda*. This verse occurs Sama Veda, II. 9. 1. 7. 2.

[2] [Properly, "nestless from eternity."]

[3] Sáma Veda, II. 9. 1. 7. 3.

[4] Literally, "This (is) one of thee, the other (is) one; with the third light enter:" as *jyotish* occurs in the third place, the Scholiast concludes it is required in the two preceding, under-

into (outer radiance); on the entrance of the body into (the sun), the supreme birthplace of the gods, become lovely and beloved.

2. May this body (the earth) conveying thy body, VÁJIN, give precious wealth to us and happiness to thee; and do thou, without stumbling, enter among the great gods for their support; and the light that is in heaven (the sun) and thy own (light).

3. Thou art, VÁJIN, (strong) through food; thou art) well-beloved: urged thereto follow (the object of thy) praise: urged thereto proceed to heaven: urged thereto pursue the duties that are the most important and sure of reward: urged thereto follow the gods: urged thereto follow (the light), descending (from heaven).

4. Our progenitors (the *Angirasas*) were lords over the might of those (divinities), (they having

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standing however by *jyotish* first *agni*, fire or vital warmth, second *váyu* air or vital breath, and third *chaitanya*, intelligence or soul. The verse is addressed by the *Ṛishi* to his deceased son *Vájin*, and the purport is to enjoin the reunion of the vital with the external elements, vital warmth with fire, vital breath with air, the soul animating the body with that animating the sun. Sáyaṇa cites a passage of *Sruti* declaring the sun to be the soul of the animate and inanimate world; and another declaring the sun to be the supreme birthplace of the gods. His explanation "on the entrance of the body," *i.e.* into that sun, may imply the *Vedánta* notion of bodily existence after death by means of the *súkshmaṣaríra* (the subtile body). The verse occurs Sáma Veda, I. 1. 2. 2. 3.

become) gods imposed their will upon the gods; they attained also (the radiances) which shone forth, and they again entered the bodies of those (gods).[1]

5. By their powers they traversed the whole world, measuring the ancient divisions[2] (till then) unmeasured: they restricted all existent beings to their proper forms; they distributed in many directions (light)[3] among the people.

6. The sons (of ÁDITYA, the ANGIRASAS), established by the third act of duty,[4] the mighty, all-wise (sun) in his twofold (condition of rising and setting): our progenitors (having begotten) their own progeny, deposited in the best (of them) the paternal strength, (making) an extended line (of progeny).

7. As men pass over the water to the several quarters of the earth in a ship; (as they pass over) all difficulties by the blessings (of fortune),

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[1] The object of this and the following verses, according to the Scholiast, is to enjoin *Vájin* to follow the example of the *Angirasas*.

[2] Or, as the comment explains it, "having subdivided the planets, lunar asterisms," etc.

[3] *Prásárayanta* has in the text no object: the comment says, "dispersing light or water."

[4] There are three obligations to be fulfilled by man; the study of the Vedas, which is his duty to the *Ṛishis*; sacrifice, which is his duty to the gods; and the propagation of children, which is his duty to the *Pitris*.

BṚIHADUKTHA by his might has committed his own offspring to those on this side, and to those on the other side.

SÚKTA XV. (LVII.)

The deities are the VIṢWADEVAS, or, according to one statement, the deity is *Manas*, the mind or soul; the *Ṛishis* are the three priests of King AIKSHWÁKA ASAMÁTI, viz. BANDHU, SRUTABANDHU, and VIPRABANDHU (called GAUPÁYANAS);[1] the metre is *Gáyatrí*.

1. Let us not depart, INDRA, from the path; let us not (depart) from the sacrifice of the offerer of the libation:[2] let not our adversaries remain (in our place). Varga XIX.

2. May we obtain (the favour of) him to whom burnt offerings are presented, (AGNI), who is the thread, the perfecter of sacrifice, drawn out (by the priests) to the gods.

3. We call upon the spirit (of SUBANDHU) with

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[1] According to the legend explaining the origin of the Súkta, there were four brothers, *Purohitas* of the Rájá *Asamáti*, *Bandhu*, *Subandhu*, *Ṣrutabandhu*, and *Viprabandhu*: the king having dismissed them, appointed two others, *Mágávins* (either so named or magicians), at which the brothers being offended, instituted magic ceremonies for the Rájá's destruction: hearing of this, the *Mágávins* put *Subandhu* to death; on which the other three composed this Súkta for their own safety.

[2] [*i.e.* King *Asamáti*, or, taking *sominaḥ* as nom. pl. "may we the offerers of the *Soma* not depart from the sacrifice."]

the *Soma* appropriated to the progenitors, with the praises of the *Pitṛis*.[1]

4. May (thy) spirit (SUBANDHU) come back again to perform pious acts; to exercise strength; to live; and long to see the sun.[2]

5. May our progenitors, may the host of the gods, restore (thy) spirit: may we obtain (for thee) the aggregate of the functions of life.[3]

6. SOMA,[4] fixing our minds on thy worship and its details, may we, blessed with progeny, obtain (the aggregate of the functions of life).

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[1] According to Sáyaṇa, *naráśaṃsaḥ* means *Pitṛis*, and the derivative, *náráśaṃsaḥ*, that which is offered to them in ladles, an epithet of the *Soma*. The Yajur Veda, III. 53 reads *stomena* for *somena*, and Mahídhara says, praise is of two kinds, that of gods and men, the latter is *naráśáṃsaḥ*, whence the epithet *náráśaṃsa*, suited to man; that is, to deified men or *Pitṛis*. The specification of the *manas* of *Subandhu* is the act of the Scholiast, growing out of the legend; it is not necessary, and is certainly an interpolation. Mahídhara has no such specification.

[2] [Yajur Veda, III. 54.]

[3] Yajur Veda, III. 55. Mahídhara renders this, Progenitors, by our command let the divine people restore our spirit, so that we may enjoy living descendants.

[4] Yajur Veda, III. 56. *Soma* is especially the deity at sacrifices to the *Pitṛis*.

SÚKTA XVI. (LVIII.)

The deity is MANAS, mind or soul; the *Rishis* are the same as before; the metre is *Anushtubh*.

1. Although thy spirit have gone far away to YAMA, son of VIVASWAT, we bring back that (spirit) of thine to dwell here, to live (long). Varga XX.

2. Although thy spirit have gone far away to heaven, or to earth, we bring back that (spirit) of thine to dwell here, to live (long).

3. Although thy spirit have gone far away to the four-quartered earth, we bring back that (spirit) of thine to dwell here, to live (long).

4. Although thy spirit have gone far away to the four regions (of space), we bring back that (spirit) of thine to dwell here, to live (long).

5. Although thy spirit have gone far away to the watery ocean, we bring back that (spirit) of thine to dwell here, to live (long).

6. Although thy spirit have gone far away to the advancing rays of light, we bring back that (spirit) of thine to dwell here, to live (long).

7. Although thy spirit have gone far away to the waters, to the plants, we bring back that (spirit) of thine to dwell here, to live (long). Varga XXI.

8. Although thy spirit have gone far away to the sun, to the dawn, we bring back that (spirit) of thine to dwell here, to live (long).

9. Although thy spirit have gone far away to the

great mountains, we bring back that (spirit) of thine to dwell here, to live (long).

11. Although thy spirit have gone far away to the remotest regions, we bring back that (spirit) of thine to dwell here, to live (long).

12. Although thy spirit have gone far away to what has been, or to what is to be, we bring back that (spirit) of thine to dwell here, to live (long).

SÚKTA XVII. (LIX.)

The deity of the first four verses is NIRRITI, associated in the fourth with SOMA; the goddess ASUNÍTI is the divinity of the next two verses; Earth, etc. (the *lingoktadevatás*), of the next, and of the last three Heaven and Earth, associated in the first half of verse 10 with Indra; the *Rishis* are the same as before; the metre of the first 7 stanzas is *Trishtubh*, of verse 8 *Pankti*, verso 9 *Mahápankti*, and verse 10 *Panktyuttará*.

Varga XXII. 1. May the life of SUBANDHU be augmented so as to be more lasting and newer, as men conveyed in a car (are carried on) by a skilful (driver): he who falls[1] (from life), increases (his) desire to live: may NIRRITI depart far off.

2. (When) the hymn (is being sung) let us offer (sacrificial) food, like a treasure (to NIRRITI) for the sake of riches, and many kinds of sacrificial viands; may she, being praised, partake of all these our (offerings); may NIRRITI depart far off.

3. May we, by our manly exertions, overcome

[1] [Continuing the metaphor of the car.]

our enemies, as the Sun the earth, as thunderbolts the clouds: she, being praised, knows all these our (exploits): may NIRṚITI depart far off.

4. Give us not up, SOMA, to death: may we (long) behold the rising sun: may our old age brought on by (passing) days be happy: may NIRṚITI depart far off.

5. ASUNÍTI,[1] give us back the (departed) spirit: extend our life that we may live (long): establish us that we may (long) behold the sun: do thou cherish the body with the *ghí* (that we have offered).

6. Restore to us, ASUNÍTI, sight and breath, and enjoyment in this world: long may we behold the rising sun; make us happy, gracious (goddess), with prosperity. Varga XXIII.

7. May earth restore the (departed) soul to us: may the divine heaven, may the firmament[2] (restore it): may *Soma* restore the body to us: may PÚSHAN restore to us speech,[3] which is prosperity.

8. May the great heaven and earth, the parents of sacrifice, (grant) happiness to SUBANDHU: heaven and earth, remove all iniquity; let heaven (take away) iniquity: may no ill ever approach thee.

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[1] A goddess: literally, "conductress of breath or souls, *i e.* who prolongs life.

[2] *Swasti* may be a synonym of *vách*, "speech:" "May she give us articulation" (*pathyám vácham*, 'good speech').

[3] [Sáyaṇa takes *pathyám* as that which is in the firmament, *i.e.* speech, which is derived from ether (*ákáṣa*).]

9. Remedies come down from heaven by twos and by threes:[1] one wanders singly in heaven; heaven and earth remove all iniquity: let heaven (take away) iniquity: may no ill ever approach thee.

10. Send, INDRA, the active ox, who may bring the cart (laden with) the *uśínaráṇí* grass: heaven and earth, remove all iniquity; let heaven (take away) iniquity: may no ill ever approach thee.

SÚKTA XVIII. (LX.)

The deity of the first four verses is the *Rájá* ASAMÁTI; of the fifth INDRA; of the sixth the *Rájá* again; of the next five the invocation of SUBANDHU to life; of the last his resuscitation. The GAUPÁYANAS are the *Rishis* of all except the sixth verse, which is ascribed to their mother, the sister of AGASTYA; the metre of the first five stanzas is *Gáyatrí*, of the eighth and ninth *Pankti*, of the rest *Anushṭubh*.

Varga XXIV.

1. We have come to the person[2] of splendid appearance, the honoured of the mighty, bringing him reverential homage.

2. To ASAMÁTI, the destroyer (of foes), radiant, a quick-moving chariot (for the bringing of benefits), (the descendant) of BHAJERATHA,[3] the protector of the good.

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[1] By twos=the two *Aświns*, or by threes=the three goddesses *Ilá*, *Saraswatí* and *Bháratí*.

[2] *Janam* may mean either the Rájá *Asamáti* or his country, being used for *Janapadam*.

[3] The text has only *Bhajerathasya*. The Scholiast supplies *vaṃśe játam*, "born in the race," or it may be the name of a hostile prince, when it may be connected with *niyayinam*, conqueror of.

3. Who, whether armed or unarmed with a sword, overcomes adversaries in fight, as (a lion destroys) buffaloes.

4. In the good government of whose (realm) the opulent and victorious IKSHWÁKU prospers (so that) the five orders of men (are as happy) as if they were in heaven.

5. Maintain, INDRA, vigour in the RATHAPROSHTHA ASAMÁTIS, as (thou maintainest) the sun in heaven for the sight (of all).

6. Yoke the two red horses to your chariot, for the nephews of AGASTYA, and overcome, Rájá, all the niggard withholders of oblations. Varga XXV.

7. This (AGNI) thy mother, this thy father, this the giver of life to thee,[1] has arrived: come back, SUBANDHU, to this thy (body) that is capable of motion. Come forth.

8. As men bind the yoke with cords for its support, so has (AGNI) placed thy spirit (in the body) for life, not for death, but for security.

9. As this spacious earth supports these trees, so has (AGNI) placed thy spirit (in the body) for life, not for death, but for security.

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[1] It is supposed that the brothers of SUBANDHU have addressed their supplications to AGNI, to restore him to life, and that he has come accordingly, being, as it were, his parent and begetter. Another interpretation explains the terms literally, as SUBANDHU your father, mother and son, have come to mourn your decease.

10. (AGNI speaks:) I bring the spirit of SUBANDHU from YAMA, the son of VIVASWAT, for life, not for death, but for security.

11. The wind blows downwards, the sun burns downwards, the cow yields her milk downwards, so be thy sin cast down.

12. (The *Ṛishis* speak:[1]) This my hand is fortunate; this my (other hand) is (still) more fortunate: this my (hand) has all medicaments: this has a blessed touch.

ANUVÁKA V.

ASHṬAKA VIII.

ADHYÁYA I. CONTINUED.

SÚKTA I. (LXI.)[2]

The deities are the *Viśwadevas*; the *Ṛishi* is NÁBHÁNEDISHṬHA, of the race of MANU; the metre is *Trishṭubh*.

Varga XXVI. 1. The fierce-voiced (NÁBHÁNEDISHṬHA repeated) through his intelligence this praise of RUDRA, in

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[1] [Touching the restored Subandhu with their hands.]

[2] According to the legend narrated by the Scholiast, and to be found in the Aitareya Bráhmana, V. 14 with his comment also, the brothers of *Nábhánedishṭha* partitioned amongst themselves to his exclusion the whole of the paternal wealth, whilst he was engaged in his religious studies. Upon their completion *Nábhánedishṭha* applied to his father for his portion, but there was nothing left, and his brothers refused to give up any of

the midst of the ceremony at the assembly (of the *Angirasas*), which (praise) his parents, making (the partition) and his brothers engaged in giving (the shares accomplished); he perfected the seven priests (therewith) on the day on which the rite was to be matured.

2. He (RUDRA) bestowing on his worshippers the gift (of wealth) and the defeat (of their foes), casting down (the RÁKSHASAS) with his weapons, has constructed the altar; rapid in movement, most fierce in speech, and shedding the procreative fluid like water around.[1]

3. (I call you to these) oblations, to which has-

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theirs. As a compensation *Manu* recommended him to apply to the *Angirasas*, who were engaged in a sacrifice for obtaining *Swarga*, but having come to the sixth day, were so perplexed by the number of the Mantras, that they could go no further without assistance. *Nábhánedishṭha* went to them, and repeated for them this and the following Súkta, and through the efficacy of these two Súktas, they went to heaven, leaving to him the remainder of the sacrifice, a thousand head of cattle. As *Nábhánedishṭha* was walking off with them, he was stopped by *Rudra*, seated on a black corpse, who claimed whatever was left at a sacrifice as his right: referring to MANU, the patriarch admitted the law, and *Nábhánedishṭha* relinquished the cattle to *Rudra*, who, in reward of his ready acknowledgment of the truth, presented the cows to him.

[1] The word *itaúti* seems to have perplexed the Scholiast; he first explains it *itogamanavat*, "going from hence," and subsequently explains it as a name of the *Aświns*, "he begat the *Aświns*."

tening, (Aświns), swift as thought at the invitation[1] of the worshipper, you rejoice my (worshipper), who, affluent in the wealth of sacrifice, mixes (the oblation) with his fingers in your presence, (holding) in his hand the sacrifice intended (for you).

4. When the dark night retires before the purple oxen (of the chariot of the dawn), I invoke you, Aświns, children of heaven:[2] be desirous of my sacrifice: come to my food and to my viands like (two horses) eating together, oblivious of offence.

5. (Rudra), the benefactor of man, whose eager virile energy was developed, drew it back when disseminated (for the generation of offspring); again the irresistible (Rudra) concentrates (the energy) which was communicated to his maiden daughter.[3]

Varga XXVII.

6. When the deed was done in mid-heaven in the proximity of the father working his will, and the daughter coming together, they let the seed

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[1] The Yajush, VII. 170 considers this to be addressed to the two priests, the *Adhwaryu* and *Pratiprasthátṛi*, engaged in mixing curds with ground barley in the *Manthigraha*.

[2] *Divo napátá* is explained as "not making heaven to fall."

[3] This is very obscure, but this and the two following stanzas refer, it is said, to the begetting of *Rudra* by *Prajápati*; and there is an evident blending and confounding of the two, especially in the legend of *Brahmá's* incestuous passion for his daughter. She, according to the Aitareya Bráhmaṇa, III. 33, being, according to some, the Heaven, according to others the dawn.

fall slightly; it was poured upon the high place of sacrifice.

7. When the father united with the daughter, then associating with the earth, he sprinkled it with the effusion: then the thoughtful gods begot BRAHMÁ: they fabricated the lord of the hearth (of sacrifice);[1] the defender of sacred rites.

8. He, like the showerer (INDRA), cast foam around in the combat,[2] and came away from us with a niggard mind; he advances not a step, relinquishing the donations;[3] though skilled in rapine, he seizes not these my (cows).[4]

9. The fire,[5] harming the people, does not approach quickly (by day): the naked (*Rákshasas*

[1] Or "*Vástoshpati.*" He is always considered to be *Rudra*, as in the Aitareya Bráhmaṇa, III. 33. There the gods, incensed by Brahmá's wickedness, seek for some one to put him to death; but, each feeling his own inability, they create *Rudra* for the purpose. Here the myth becomes astronomical. *Rudra* wounds *Prajápati*, who had assumed the form of a deer, and flying to heaven becomes the asterism *mṛigaśírsha*; the doe into which the daughter had been changed becomes the asterism *Rohiṇí*. *Rudra* following becomes *Mṛigaryádha*.

[2] Alluding, it is said, to the destruction of *Namuchi* by *Indra* in the shape of the foam of the sea.

[3] [*i.e.* the cows given to *Rudra* by the *Angirasas* as *dakshiṇa* or honorarium.]

[4] This verse is said to be repeated by *Nábhánedishṭha* when he sees *Vástoshpati* (or *Rudra*) coming to stop him.

[5] That is, according to the comment, the fire-resembling *Rákshasas* and the like.

approach) not AGNI by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.

10. The *Angirasas*, who were engaged in the nine months' ceremonial, reciting the praise suited to the rite, quickly attained the friendship of the maiden:[1] those who seated in the two seats (heaven and earth) came to their protector, as they had no donation,[2] milked forth the inexhaustible (waters).

Varga XXVIII.

11. Quickly (obtaining) the friendship of the maiden, they poured forth water like new wealth, when they offered to thee (INDRA) the pure riches,[3] the milk of the cow, that yields ambrosia.

12. "When (the worshippers) find (the stalls deserted) by the cattle," (then the performer of the rite) exclaims,[4] "(INDRA), pleasing to his adorer, the affluent lord of affluence, the compassionate,

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[1] [Sáyaṇa thinks the maiden referred to is *Pṛiṣni*. He gives *kamaniyáyáḥ stuteh* as an alternative explanation of the word *kanyáḥ*, "the *Angirasas* attained the completion of their ceremony (by means) of the desirable praise (taught them by *Nábhánedishṭha*)."]

[2] *Dakshiṇásaḥ*; the *Angirasas* being both *yajamánas* and priests, there could be no *dakshiṇa*.

[3] [*Reknas*, properly "wealth left by a dead person." Sáyaṇa, "wealth consisting of water." Ludwig, "überflusz."]

[4] [The words *iti braviti* seem to apply to the whole verse. Sáyaṇa takes *káravaḥ* as the subject of *braviti*, but more probably it is an epithet applying to *Indra* (understood).]

the sinless, quickly recovers all the wealth (that has been carried off)."

13. Then the attendant (rays of light) quickly gathered round him, and (the *Asuras*) dwelling in many regions[1] sought to destroy the son of NṚISHAD, but the irresistible (INDRA) found the well-knit mail of ṢUSHṆA, whose offspring was numerous, which was hidden in the cave.

14. Whether *Bharga* is the name of that radiance, on the triple seat of which those who are gods are seated, as if in heaven, or whether it be AGNI, or JÁTAVEDAS; invoker (of the gods), who art the ministrant priest of the sacrifice, hear our guileless invocation.

15. And, INDRA, let those two brilliant sons of RUDRA, the NÁSATYAS, (be present) at my praise and sacrifice; being propitious to (me seated) on the strewn grass, as (at the sacrifice of) MANU, cheerful, liberal of wealth to the people,[2] deserving of adoration.

16. This royal (SOMA), this glorified creator, is praised (by all), and, like a sage, constituting his own causeway, he traverses the firmament: he made KAKSHÍVAT tremble, he (made) AGNI (shake) as horses (agitate) the light-whirling, revolving-wheel (of a chariot). Varga XXIX.

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[1] [Sáyaṇa explains *puru* by *purúṇi kṛitrimáṇi*, "many artificial things."]

[2] [*i.e.* to our priests.]

17. The kinsman of the two (worlds, AGNI), the conveyer (of all), the sacrificer, (made) the ambrosia-yielding cow, which had not given birth, to yield milk (for ṢAYU), when he praises MITRA, VARUṆA, and ARYAMAN, with most excellent and choice hymns.

18. The kinsman of the earth, the utterer of praise (belonging) to thee (who abidest) in heaven, NÁBHÁNEDISHṬHA, the supporter of the rite, desiring (the recompense), repeats (this praise): the (heaven) our most excellent bond (is the site) of the (sun), and I was after many (degrees)[1] descended from him.[2]

19. This (aerial voice)[3] is my bond of affinity: here, (in the solar orb) is my abiding-place: these are my resplendent (rays): I am this all: I am the twice-born: the first-born of truth; the cow, as soon as born, milked forth this (universe).

20. He, who, exulting in these (regions), un-

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[1] [Sáyaṇa explains *katithaṣchid ása* as "I was the completion (*puráṇa*) of many."]

[2] The construction of the stanza is singularly obscure, and the Scholiast mystifies it so as to make it unintelligible: it merely means to establish the affinity of *Nábhánedishṭha* to the sun: his father *Manu* being the son of *Vivaswat* or *A'ditya* under that name.

[3] This is said by the *Ṛishi* as one with *A'ditya*, or the voice of mid-heaven, which is here considered as identical with *A'ditya* upon the authority of a *Bráhmaṇa* "*sá yá vág asau sa A'dityaḥ*, that which is *vák* is that *A'ditya*."

resting, bright-shining, traversing the (two worlds), consuming the forests, terminates (in the fire of sacrifice), who, upward rising, like a line,[1] adorable, quickly subdues (his foes): him, unchangeable, the augmenter of happiness, his mother has brought forth.

Varga XXX.

21. The words of the desirable (praise), of a certain tranquil person (NÁBHÁNEDISHṬHA), attain the prototype (INDRA). Do thou, who art the giver of wealth (AGNI), hear us: offer sacrifice, thou art magnified by the sincere eulogiums of ÁṢWAGHNA.[2]

22. Do thou, INDRA, king of men, who art the bearer of the thunderbolt, regard us now to (give us) great riches, and protect us who are affluent in (oblations), who utter (thy) praise; may we, lord of bay steeds, (be) free from blame on thy approach.

23. Since, royal (MITRA and VARUṆA), the impetuous (YAMA) now approaches in expectation of (the gift of) cattle, and desiring praise for the sacrificing (band of the ANGIRASAS); the sage (NÁBHÁNEDISHṬHA) has been held most dear by them; may he accomplish (what has to be effected),[3] and make them successful.

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[1] [Sáyaṇa does not explain *ṣreṇir na*; he takes *ṣiṣuḥ* as = *ṣaṃsanîyaḥ*.]

[2] *A'ṣwaghna* the patronymic from *Aṣwaghna*, the slayer or sacrificer of a horse; a name of *Manu*, the father of *Nábháne-dishṭha*.

[3] [Lit. "may he take away."]

24. And for the contentment of this victorious (VARUṆA), praising (him) without an effort, we solicit this (of him),[1] (that) his progeny, a swift horse, (may be ours), and thou, (VARUṆA), art wise, and (art occupied) in procuring us food.

25. If the priest offer homage to you two (MITRA and VARUṆA) for the sake of your friendship and our invigoration, on (the formation of) which (friendship) the praises (of the ANGIRASAS go) everywhere in a common direction; may he give (pleasure) to the utterer of praise, like an ancient road.[2]

26. Being praised with reverence and hymns thus, "the god-accompanied (VARUṆA) of good lineage, together with the waters," may he be magnified: (attracted) by hymns and prayers (may he) now (approach); the path of the milk of the cow is open (for his worship).

27. Adorable divinities,[3] be consentient for our great preservation, both you who, going in various directions, are the bringers of food, and you who, being no longer perplexed,[4] are the discoverers (of the cattle).

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[1] [Sáyaṇa takes *tat* with *rebhantaḥ*, "praising that (his gift of cows, etc.)."]

[2] [Or, "like the eastern quarter of the world."]

[3] According to the comment the *Angirasas* are intended.

[4] *i.e.* by the sixth day's ceremonials which *Nábhánedishṭha* had enabled them to complete. Much of this Súkta is very obscurely constructed.

ADHYÁYA II.

ANUVÁKA V. CONTINUED.

SÚKTA II. (LXII.)

The deities of the first six stanzas are either the VIŚWADEVAS or the ANGIRASAS; of the seventh the former only; the liberality of *Rája* SÁVARṆI is the *devatá* (or subject) of the rest; the *Rishi* is NÁBHÁNEDISHṬHA; the metre of the first four stanzas is *Jagatí*, of the fifth *Anushṭubh*, of the sixth *Brihatí*, of the seventh *Satobrihatí*, of the eighth and ninth *Anushṭubh*, of the tenth *Gáyatrí*, and of the eleventh *Trishṭubh*.

1. You, who, associated with sacrifice and pious donations, have acquired the friendship of INDRA and immortality; upon you, ANGIRASAS,[1] may good fortune attend; welcome, sages, the son of MANU. Varga I.

2. May length of life be yours, ANGIRASAS, our progenitors, who drove forth the wealth of cattle, and by means of your sacrifice when the year was ended, demolished (the *Asura*) BALA: welcome, sages, the son of MANU.

3. May the possession of posterity be yours, ANGIRASAS, who elevated by the (power) of sacrifice the Sun in heaven, and made the maternal earth renowned: welcome, sages, the son of MANU.

4. *Ṛishis*, sons of the gods,[2] this (NÁBHÁNEDISHṬHA) addresses to you in the house of (sacrifice)

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[1] The legend cited in the beginning of the preceding Súkta is referred to. NÁBHÁNEDISHṬHA is represented as undertaking to complete their sacrifice.

[2] That is, of *Agni*; see the next stanza.

his benediction; hear it: may divine splendour, ANGIRASAS, be yours: welcome, sages, the son of MANU.

5. These *Ṛishis*, however different in form, are verily of profound piety: they are the ANGIRASAS who have been born as the sons of AGNI.

Varga II. 6. Among those who have sprung from AGNI[1] in many forms, (and sprung) from heaven, the chief ANGIRAS,[2] the celebrator of the nine-month rite, the celebrator of the ten month rite, accompanied by the gods bestows (upon me wealth).

7. The accepters of oblations,[3] with INDRA for their associate, have emptied pastures crowded with cows, and horses, giving me a thousand full-grown[4] (cattle), they have gained renown amongst the gods.

8. May this MANU (SÁVARṆI) quickly be born, may he increase like (well-watered) seed, who sends

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[1] Referring to the well-known text *ye 'ngárá ásaṃste angirasa 'bhavan.* See Vol. I. p. 3, note (*d*).

[2] *Angirastamaḥ* is understood by the Scholiast to mean *Agni.*

[3] *Vághataḥ* usually denotes priests; it is here explained as bearers or offerers of sacrifices, which might, according to the comment, apply to the *Angirasas* or the *Viswadevas.* According to the introductory note of the Scholiast, the *Viswadevas* are intended here, but apparently the latter half of the verse applies only to the *Angirasas.*

[4] *Ashṭakarṇyaḥ* should be "eight-eared," or "broad-eared," (from *ashṭa*, i.e. *vistírṇa*), but part is put for the whole, and it means "cows having all their members ample."

me at once a thousand and a hundred horses for a present.

9. No one succeeds in reaching him;[1] (elevated) like the summit of heaven, the liberality of SÁVARṆI has broadened out like a river.

10. YADU and INDRA speaking auspiciously, and possessed of numerous cattle, gave them like (appointed) servants, for the enjoyment (of MANU SÁVARṆI).

11. May the donor of a thousand (cows), the head of the district, the MANU, never suffer wrong, may his liberality go spreading (in glory) with the sun; may the gods prolong the life of SÁVARṆI (from whom) unwearied (in his service) we enjoy abundant food.

SÚKTA III. (LXIII.)

The deities are the VIŚWADEVAS, except in the fifteenth and sixteenth verses, in which the divinity is PATHYÁ SWASTI; the *Ṛishi* is GAYA, the son of PLATI; the metre of the sixteenth and seventeenth verses is *Trishṭubh*; that of the rest is *Jagatí*, except in the fifteenth verse, in which it is either form.

1. May the gods who, (coming) from afar proclaim their affinity (with men), and beloved by men, (support) the generations of (MANU, the son of) VIVASWAT; may they who are seated on the sacred grass of YAYÁTI, the son of NAHUSHA, speak favourably unto us. Varga III.

[1] [*i.e.* no one can equal *Sávarṇi* in munificence."]

2. All your appellations, gods, are to be revered and praised, and worshipped, and whether you are sprung from heaven, or from the firmament, or from earth, hear at this (solemnity) my invocation.[1]

3. To (these deities) to whom the maternal (earth) yields the sweet-flavoured milk, and the cloud-invested undepressed heaven (yields) ambrosia, to those ÁDITYAS whose strength is sacred praise,[2] who are the bringers of rain, the doers of good actions, offer for your welfare laudation.

4. The gods, the never-slumbering beholders of mankind, and entitled (to their adoration), have obtained great immortality: conveyed in chariots of light, possessed of unsurpassable wisdom, devoid of sin, they inhabit the exalted station of heaven for the well-being (of the world).

5. The gods, who, kings over all, and most exalted, have come to the sacrifice, who, unassailable, abide in heaven: them, the mighty ÁDITYAS, (the sage) worships with reverence, and with praises, and also ADITI, for his well-being?

Varga IV.

6. Who offers you the praise which you like,[3] you wise, universal deities, however many you may be? Deities from whom many are born,

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[1] Sáyaṇa, as usual, renders *námáni* as *ṣaríráṇi*, bodies or forms.

[2] [Sáyaṇa explains *ukthabalán* as simply "very strong."]

[3] [Sáyaṇa takes *yam* as referring to *stotáram*, "What worshipper whom you accept," etc]

who can prepare for you such worship as may bear us safe beyond iniquity for our well-being?

7. ÁDITYAS, to whom MANU, having kindled the fire, offered the first sacrifice with (reverent) mind, (aided) by the seven ministrant priests, do you bestow upon us prosperity, free from peril; provide for us pleasant paths easy to travel for our well-being.

8. May the wise and omniscient deities, who rule over the whole world both stationary and moveable, deliver us to-day from committed and uncommitted sin,[1] for our well-being.

9. We call in battles upon the well-invoked INDRA, the liberator from sin, and upon the virtuous folk of heaven, AGNI, MITRA, VARUṆA, BHAGA, Heaven and Earth, the MARUTS, for the acquisition (of food), for well-being.

10. May we for our well-being ascend the well-oared, defectless, unyielding, divine vessel, the safe-sheltering expansive heaven, exempt from evil, replete with happiness, exalted and right-directing.[2]

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[1] [*i.e.* according to Sáyaṇa, "from actual bodily sin and from mental sin."]

[2] Sáyaṇa takes all the epithets, including *pṛithivím*, with *dyám*, and explains *návam* as *návam iva*: he says the heaven is here praised under the form of a ship. Mahídhara (Yajur Veda, XXI. 6) takes the whole of the epithets with *návam*, and renders *dyám* as *swargarúpam* or *swargahetubhútam* in the form or being the cause of heaven; the boat or ship, according

Varga V. 11. Adorable, universal gods, advocate our cause for our protection; preserve us from malignant adversity, may we with sincere invocation invoke you, gods, who listen (to our praise) for our protection, for our well-being.

12. (Remove far) from us disease, remove all neglect of oblations, remove illiberality, the malevolence of those wish to do us harm; remove far from us, gods, those who hate us; grant us ample happiness for our well-being.

13. Unharmed prospers every mortal, after performing his duties, he flourishes with posterity, whom you ÁDITYAS guide with good counsels safe over all misfortunes to well-being.

14. (The chariot) which, deities, you protect for the supply of food; that which, MARUTS, (you protect) in battle for the sake of the deposited spoil; may we mount, INDRA, the early-moving desirable irresistible chariot for our well-being.

15. MARUTS, secure to us well-being on roads,[1] in deserts, well-being in waters, midst the might of assailing hosts: well-being in the son-bearing wombs (of our wives); well-being for (the acquirement of) riches.

to him, is a metaphor for *yajña*, "sacrifice." Both interpretations make sad havoc of the genders of the different adjectives and strain *prithivîm*.

[1] [Sáyaṇa, "in districts fit for travelling, *i.e.* well-watered," as opposed to *dhanvasu*.]

16. May (PṚITHIVI), who secures well-being to the excellent path, who, abounding with wealth, goes to the desirable (place of sacrifice), preserve our home, may she protect us on the path we have to travel; cherished by the gods, may she be to us a pleasant abode.[1]

17. Universal deities and ADITI, thus has the prudent son of PLATI magnified you; the celestial people, the immortal (company of the gods) through whom (when praised) men become the lords (of wealth) have been glorified by GAYA.

SÚKTA IV. (LXIV.)

The deities are the VISWADEVAS; the *Rishi* as before; the metre of verses 12, 16, and 17 is *Trishṭubh*, of the rest *Jagati*.

Varga VI.

1. In what manner, and of which of the gods, who hear (our praises) at the sacrifice, may we enunciate the venerable name? who will show us compassion? which of them will grant us happiness? which of them comes for our protection?

2. The desires cherished in my heart strive to offer worship: (our) wishes long for (the gods) and expressed (by us) go forth to (the gods): no other bestower of happiness exists except them; upon the gods are my desires concentrated.

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[1] This word *swávesá* has perhaps induced the Scholiast to make *Prithiví* (the earth) the subject of this stanza, [although in his introductory remarks he agrees with the *Sarvánukrama* in making *pathyá swasti* the deity.]

3. Adore with praises NARÁŚAṂSA and PÚSHAN, and the unapproachable AGNI kindled by the devout (*Ṛishis*); and the sun and the moon, the two moons, YAMA in heaven, TRITA,[1] VÁTA, the dawn, the night, and the AŚWINS.

4. How is the sage (AGNI) adored by multitudes, and by what praises? BṚIHASPATI is magnified with sacred hymns; AJA, walking alone, is magnified with solemn invocations and prayers: may AHIRBUDHNYA [2] hear us at the season of invocation.

5. At the birth of DAKSHA,[3] at his sacred rite, thou, ADITI, worshippest the royal MITRA and VARUṆA at the sacred rite. ARYAMAN, whose course is not hurried, the giver of delight to many, having seven ministering (rays),[4] (proceeds) in his multiform births.[5]

Varga VII. 6. May those universal horses (of the deities), who listen to invocations, who are vigorous, swift

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[1] *Tritam* is explained by Sáyaṇa as stretched, *i.e.* diffused through his own might over the three worlds, *i.e.* INDRA. *Váta* means *Váyu*.

[2] [Sáyaṇa apparently takes *ahiḥ* . . . *budhnyaḥ*, "the deep dragon," as one word. This, if correct, is an instance of very bold tmesis.]

[3] *Daksha* is said to mean here the sun; so too does *Aryaman* in the next line. *Aditi* is the earth. See *Nirukta*, XI. 23.

[4] *Saptahotá* may mean hymned by the seven Ṛishis, *Bharadvája*, etc. [or it may refer to the seven seasons, *i.e.* the six seasons, and the intercalary month.]

[5] [*i.e.* his daily risings and settings.]

roadsters, hear our summons: they who spontaneously are the givers of thousands, as if at a sacrifice;[1] they who have won great wealth in battles.

7. Importune, (worshippers), with praises, VÁYU, harnessing his chariot, and PURANDHI, and PÚSHAN for their friendship, for these considerate and consentient deities, attend the sacrifice upon the birth of SAVITṚI.

8. We invoke for protection the thrice seven flowing rivers, (their) great waters, the trees, the mountains, AGNI, KṚIŚÁNU,[2] the archers, and TISHYA,[3] to the assembly: (we invoke) RUDRA, worthy of the praise of the RUDRAS, for the good of the praisers.[4]

9. May the very great rivers, SARASWATI, SARAYU, SINDHU, come with their waves for (our) protection: may the divine maternal animating waters grant us their water mixed with butter and honey.

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[1] For *medhasátár iva tmaná* the Yajush IX. 17, reads *medhásatá sanishyavaḥ*, according to Mahídhara, desiring to give in the hall of sacrifice.

[2] The *Gandharva* so named: the archers are the Gandharvas accompanying him; they are the guardians of the *Soma*. See Vol. III. p. 174, verse 3.

[3] What *Tishya* the *Nakshatra* has to do is not explained, but according to the Scholiast, some of the other expressions denote the articles of sacrifice: the water, the ladles, the grinding stones, the *Soma*.

[4] [Properly, "amongst the *Rudras*."]

10. May the bright-shining mother (of the gods) hear us: may father TWASHṬṚI, with the gods, and their wives, (hear our) words: may ṚIBHUKSHAN, VÁJA, RATHASPATI, BHAGA, may the joyous adorable (company of the MARUTS) protect us their praisers.

Varga VIII. 11. Pleasant of aspect (is the troop of MARUTS), like a house well stored with provisions: fortunate is the favour of the MARUTS, the sons of RUDRA: may we (thereby) be famed among men for cattle, and so, gods, ever approach (you) with sacrificial food.

12. MARUTS, INDRA, gods, VARUṆA and MITRA, reward the worship, which you have given as (men fatten) the (newly-delivered) cow with milk, you have repeatedly put my praises on your car.

13. MARUTS, repeatedly acknowledge us, so that (you may make us the objects) of this relationship; and may ADITI grant us affinity (with men) on the navel of the earth, where we first assemble (to offer oblations).

14. They two, the maternal heaven and earth, mighty, divine, adorable, attain to the gods upon their birth; they both cherish the two (races, human and divine) with various nutriments: (associated) with the paternal (gods), they shed abundant moisture.

15. That voice of invocation, the protectress of the mighty, never ceasing, the panegyrist (of the gods), obtains all desirable wealth: on uttering which, the great grinding-stone expressing the

sweet *Soma* is eulogized; the pious, by their praises, make the god desirous (of the sacrifice).

16. The pious sage, GAYA, eloquent in laudation, conversant with sacred rites, wishing for wealth, eager for wealth, propitiates the celestial people with prayers and praises.

17. Universal deities and ADITI, thus has the prudent son of PLATI magnified you; the celestial people, the immortal (company of the gods) through whom (when praised) men become the bonds (of wealth), have been glorified by GAYA.

SÚKTA V. (LXV.)

The deities are the VIṢWADEVAS; the *Rishi* is VASUKARṆA, son of VASUKRA; the metre is *Jagatí*, except in the last stanza, in which it is *Trishṭubh*.

1. AGNI, INDRA, VARUṆA, MITRA, ARYAMAN, VÁYU, PÚSHAN, SARASWATÍ, the ÁDITYAS, VISHṆU, the MARUTS, the mighty heaven, SOMA, RUDRA, ADITI, BRAHMAṆASPATI, with one consent, Varga IX.

2. INDRA and AGNI, the lords of the virtuous, standing in the same place, mutually invigorating each other with might in the *Vṛitra*-slaying battles, and the *ghí*-glorified[1] *Soma* putting forth his greatness have filled the vast firmament with their strength.

3. Skilled in pious rites, I recite the praises

[1] *Ghṛitaṣrí* is explained by Sáyaṇa as "having recourse to the *Vasatívarí* water."

of these (deities), mighty through (their own) might, unassailable, exalted by sacrifice; may those (gods) who, possessed of various wealth, (rain down) the beautiful water-cloud, acting in friendly wise, grant us (wealth) for our honour (among men).

4. They have sustained by their strength the leader of all (the sun), the luminaries of the firmament, heaven and earth, the outstretched firmament); honouring (their worshippers) like those who give food (to the poor),[1] the generous gods bestowing wealth on man are glorified (at this sacrifice).

5. Worship the liberal MITRA and VARUṆA, the two royal deities who are never negligent in their thoughts, whose vast body is resplendent through their functions,[2] upon whom the two solicitous worlds (heaven and earth) remain (dependent).[3]

Varga X. 6. May that cow, the leader of the rite, which yielding her milk proceeds uncalled to the consecrated place (of sacrifice), may she, propitiated by me, yield her milk[4] to (me), the offerer of oblations[5] to liberal VARUṆA and the (other) gods.

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[1] Sáyaṇa "bringing riches into contact with the poor," as if from root *pṛich*, to touch. [2] [Of illuminating the world, etc.]

[3] Two explanations of *nádhasí* are given: one is "solicitous;" the other is "abounding in gods and men."

[4] [Or "strength," taking *gauḥ* as meaning the thunder, *mádhyamiká vák*. Cf. VIII. 100, v. 11, Vol. V. p. 205.]

[5] *Vrasvate* would seem to be a proper name, but Sáyaṇa

7. Pervading heaven (with their radiance), having AGNI as their tongue, the augmenters of sacrifice, (these deities) sit contemplating the place of sacrifice; sustaining heaven they have produced the waters by their power; having generated sacrifice, they have decorated their persons (with it).[1]

8. The encompassing parents (heaven and earth), born of old, having a common dwelling, sit down upon the place of sacrifice; engaged in a common observance they sprinkle upon the adorable VARUṆA water mixed with butter.

9. The two showerers (of desires), PARJANYA and VÁTA, the two senders of water, INDRA and VÁYU, VARUṆA, MITRA, ARYAMAN; we invoke the divine ÁDITYAS, ADITI, and the gods, who dwell on the earth, or in heaven, or in the waters.

10. Desirous of wealth, we solicit that *Soma*, the friend of INDRA, who for your welfare, ṚIBHUS, brings (hither) TWASHṬṚI, VÁYU, the two divine sacrificers (the AṢWINS), Dawn, BṚIHASPATI, and the wise slayer of the VṚITRA.

11. Generating food,[2] cows, horses, plants, trees, the earth, mountains and waters, elevating the sun in heaven, munificent, promoting sacred observances upon the earth, (they abide everywhere). Varga XI.

explains it as *mahyam deván paricharate*. It may be doubted whether *dásushe* should be taken as an epithet of *Varunáya*.

[1] *i.e.* they partake of the oblation.

[2] [Deriving *brahma* from *vṛidh*, to sustain, foster.]

12. You, AṢWINS, extricated BHUJYU from calamity,[1] you gave to VADHRIMATÍ[2] her son ṢYÁVA; you gave KAMADYU[3] (as a wife) to VIMADA; you restored (the lost) VISHṆÁPU[4] to VIṢWAKA.

13. May the armed and thundering (voice of mid-heaven), the upholder of heaven, AJA EKAPÁD, the ocean, the waters of the firmament, the universal gods and SARASVATÍ, accompanied by sacred rites and abundant wisdom, hear my words.

14. May the universal gods, accompanied by sacred rites and abundant wisdom, adorable (at the sacrifice) of men, immortal, the knowers of truth, waiting on the oblation to be given, arriving together (at the sacrifice), omniscient, graciously accept all our praises and abundant food with well-sung hymns.

15. (Descendant of) VAṢISHṬHA, I have glorified the immortal gods who preside over all worlds: may they this day bestow upon us widely-famed food; do you always cherish us with blessings.

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[1] [*i.e.* from the sea. See Vol. I. p. 306, verse 3.]

[2] [See Vol. I. p. 310, verse 13. The son is there called *Hiraṇyahasta* (see Vol. I. p. 319).]

[3] The circumstance has been repeatedly noticed: see Vol. I. pp. 294, 306, etc. The name is now first mentioned, and it may be an attributive "the light of love" *kámasya dípti.*

[4] See Vol. I. p. 313, verse 23. Query if the name should not be *Vishṇwápya,* i.e. *Vishṇu+ápya.*

SÚKTA VI. (LXVI.)

The deities, *Rishi*, and metre as before.

Varga XII.

1. I invoke for the success of the sacrifice the gods who bestow abundant food, the diffusers of light, the extremely wise who flourish mightily, abounding in all riches, having INDRA as their chief, immortal, augmented by sacrifice.

2. We offer praise to the company of the MARUTS, the attendants upon MAGHAVAN, who, encouraged by INDRA, and instructed by VARUṆA, have acquired a portion of the light of the sun; the wise worshippers beget the sacrifice.

3. May INDRA with the VASUS guard our dwelling; may ADITI with the ÁDITYAS grant us felicity; may the divine RUDRA with the RUDRAS make us happy: may TWASHṬṚI with the wives of the gods be favourable to us for our prosperity.

4. ADITI, heaven and earth, the mighty Truth (AGNI), INDRA, VISHṆU, the MARUTS, the great sun—(these) we invoke for our protection, as well as the divine ÁDITYAS, the VASUS, the RUDRAS, and SAVITṚI, the accomplisher of good works.

5. May SARASWAT, (endowed) with intelligences, VARUṆA the observer of oblations, PÚSHAN, VISHṆU, the mighty VÁYU, the AṢWINS, (may these) the bestowers of food upon worshippers, immortal, the possessors of all wealth, grant us a habitation triply guarded from evil.[1]

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[1] Sáyaṇa would separate *aṃhasas*, and regard it as an epithet

Varga XIII. 6. May (our) sacrifice be the showerer (of benefits), may the gods who are worthy of sacrifice be the showerers (of benefits); may the priests, may the presenters of the oblation, be the showerers (of benefits), may heaven and earth receiving adoration be the showerers (of benefits); may PARJANYA be the showerer (of rain), may those who praise (the gods) with showers be showerers.

7. I glorify for the obtaining of food the two showerers (of benefits), AGNI and SOMA, the many-lauded showerers (of benefits), may these two whom the priests have worshipped with divine worship bestow upon us a triply-guarded dwelling.

8. The (gods) observing obligations endowed with vigour,[1] developers of sacrifice, possessed of abundant brightness, the defenders of sacrifices, having AGNI for their priest, enjoying truth, unassailable, set free the waters at the combat with the VṚITRA.

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of the deities, "the destroyers of enemies in the form of sin;" *Ṣarma trivarútham* he takes as "a house with three courts," or the hall of sacrifice, containing the three Soma vessels, *droṇa*, *ádhavaníya*, and *pútabhṛit*.

[1] *Kshatriyáḥ*, according to the comment, may mean "of the Kshatriya caste"; in which case probably *deváḥ* should not be implied, though it is a curious fact that the gods were never claimed as belonging to the Brahman caste. [The proper Vaidik term for the kingly or military caste is *Rájanya*: see X. 90. 12; the word *Kshatriya* meaning simply "strong": see Vol. V. p. 20, verse 8.]

9. The gods engendered the heaven and earth with their respective functions, the waters, the plants, the sacred trees; they filled the whole firmament (with lustre) for its protection; they graced the desirable (sacrifice) in their own persons.

10. May the upholders of the sky, the radiant with truth,[1] the well-armed deities, VÁTA and PARJANYA, (the utterers) of the mighty thunder, the waters, the plants, amplify our praises; may the liberal BHAGA and the VÁJINS come to my invocation.

11. May the flowing SINDHU, the atmosphere, the firmament, AJA EKAPÁD, the rain-bearing thunder-cloud, and AHIRBUDHNYA hear my words; may the wise universal gods (listen to) my (praises). Varga XIV.

12. May we men be (diligent in providing) for your food, (O gods); conduct our ancient sacrifice to a successful end, ÁDITYAS, RUDRAS, and generous VASUS, graciously accept these hymns which are being recited.

13. I follow the two chief priests,[2] the divine offerers of burnt sacrifices, (I follow) successfully

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[1] Properly "the *Ribhus*"; *suhastáh*, "dexterous," is explained as "having their hands furnished with good weapons, thunder-bolts and the like." The *Vájins* are explained in a passage cited by Sáyana from the Taittiríya Bráhmana as Agni, Váyu, and the sun.

[2] *i.e. Agni* and *A'ditya*, Sáyana takes *sádhuyá* as epithet of *pantház*.

the path of sacrifice; we solicit (wealth of) the contiguous lord of the field, and the immortal and not unheeding universal deities.

14. The VASISHTHAS like their progenitor have uttered praise glorifying the gods like (former) *Rishis* for their well-being; having come to us, gods, at our desire, bestow wealth upon us like affectionate relations.

15. (Descendant of) VASISHTHA, I have glorified the immortal gods who preside over all the worlds; may they this day bestow upon us widely-famed food; do you always cherish us with blessings.

SÚKTA VII. (LXVII.)[1]

The deity is BRIHASPATI, the *Rishi* is AYÁSYA of the race of ANGIRAS, the metre is *Trishtubh*.

Varga XV.

1. This great seven-headed[2] ceremony, born of truth, our father (ANGIRAS) discovered; AYÁSYA,

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[1] It is said that once upon a time the rishi *Angiras* had a son named *Brihaspati*, who became the *Purohita* of *Indra*, for the instruction of the gods. His cows were stolen by the *Panis*, and taken to *Vala's* city, and put into three hiding-places. Being urged by *Indra* to go and look for them, *Brihaspati* went after them, accompanied by the *Maruts*; and having begotten the sun for the purpose of lighting up the cave where the cows were hidden (events referred to in this Súkta), took away the cows after killing the demon *Vala* and the *Panis* who followed him.

[2] *i.e.* accompanied by seven bands of the Maruts, or having seven metres. Sáyana explains *dhiyam* as reflecting on good works *i.e. Brihaspati* and refers to Aitareya Br. III. 34.

the friend of all races, engendered the fourth[1] (generation), reciting a hymn to INDRA.

2. Reciting sincere praise, reflecting correctly, the ANGIRASAS, the pious sons of the brilliant and powerful (AGNI), upholding the intelligent base, the supporter of the sacrifice,[2] praise from the beginning.

3. With his friends (the MARÚTS) clamouring like geese, throwing open the (ASURAS') cattle-folds made of stone, BṚIHASPATI calling aloud (desires to carry off) the cows; knowing all things he praises (the gods), and chants (their laudation).[3]

4. BṚIHASPATI purposing to bring light into the darkness drove out the cows standing in the cave in the place of darkness below by two (ways),[4] and those above by one (way); he opened the three (doors of the ASURAS).

5. Resting near it, demolishing the western city, BṚIHASPATI wrested at once from VALA[5] the three, the dawn, the sun, the cow;[6] thundering like the heaven, he proclaimed the adorable (sun).

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[1] *i.e.* his grandson. *Indra* further on may mean either the god or *Bṛihaspati.*

[2] According to the comment *padam* refers to *Bṛihaspati* as supporting (*dháma*), the sacrifice; but this is very fanciful.

[3] *Udagáyat* "acts the part of the *Udgátṛi.*" [Ludwig's translation gives better force to *vidván* "er pries und sang, nachdem er sie gefunden."]

[4] [Sáyaṇa understands *sthánábhyám*, "resting-places."]

[5] Lit. the ocean, *i.e.* Vala in the form of a cloud.

[6] [This means that *Bṛihaspati* begetting the sun, which comes

6. INDRA with his voice as with an (armed) hand clove VALA the defender of the milch kine; desirous of the mixture (of milk and *Soma*) he with (the MARUTS), who were shining with perspiration,[1] destroyed PAṆI and liberated the cows.

Varga XVI. 7. Together with his true brilliant wealth-winning friendly (MARUTS) he destroyed the detainer of the cows; BRAHMAṆASPATI,[2] with the showerers (of benefits), the conveyers of desirable (water), the frequenters of sacrifice,[3] acquired wealth.

8. They with truthful mind searching for the cows resolved by their exploits to make him the lord of cattle; BRIHASPATI with his self-yoked (allies) mutually defending each other from reproach,[4] set free the kine.

9. Magnifying the victorious BRIHASPATI, the showerer (of benefits), roaring in mid-heaven like a lion, let us praise him in the conflicts where heroes win, with auspicious praises.

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into being after the time of dawn, brought the cattle out from the folds enveloped in darkness.]

[1] [Sáyaṇa, "dripping ornaments, or having streaming ornaments," *ksharadábharaṇaiḥ.*]

[2] This is said to mean the lord of praise, *i.e.* of the three Vedas, the Rich, Yajush, and Sáman.

[3] Or "those who go in lustre," or "dripping water."

[4] [Sáyaṇa explains *mithoavadyapebhiḥ* as "those to whom the kine, to be protected from the Asura in the guise of sin, mutually resort."]

10. When he acquires food of various kinds, when he ascends the sky or the northern stations, (the gods are) extolling BṚIHASPATI, the showerer (of benefits), with their mouth, being in various (quarters), bearing light.

11. Make good our prayer for the bestowal of food; you protect through your movements even (me) your worshipper; may all our enemies be driven back again; heaven and earth, the delighters of all, hear this (our prayer).

12. INDRA[1] by his might has cleft the brow of the vast watery cloud, he has slain AHI; he has made the seven rivers flow; do you, heaven and earth, along with the gods, protect us.

SÚKTA VIII. (LXVIII.)

Deity, *Rishi*, and metre as before.

Varga XVII.

1. Like birds swimming in water when keeping watch,[2] like the sound of the roaring thunder-cloud, like sounding torrents falling from the clouds, the worshippers glorify BṚIHASPATI.

2. The son of ANGIRAS pervading him with his brightness has, like BHAGA, brought ARYAMAN to the cows; as MITRA (unites his radiance) with the

[1] *i.e. Bṛihaspati. Indra* and *Bṛihaspati* are confounded or identified throughout the Súkta.

[2] Sáyaṇa expands this into the following: "As the emitters of water, the husbandmen, call out when keeping the birds off the ripe grain."

people, so has he united husband and wife; BṚIHASPATI, send (thy wide-spread rays to thy worshippers) as (a warrior sends his) horses to battle.

3. BṚIHASPATI brings unto (the gods), after extricating them from the mountains, the cows[1] that are the yielders of pure (milk), ever in motion, the objects of search and of desire, well-coloured and of unexceptionable form, (as men bring) barley from the granaries.[2]

4. Saturating (the earth) with water, scattering the receptacle of rain, the adorable BṚIHASPATI, raising up the cattle from the rock as (he raises) a meteor from the sky, rent the skin of the earth (with the hoofs of the cattle) as (PARJANYA rends it) with rain.

5. BṚIHASPATI drove away the darkness from the firmament with light as the wind (blows) the *ṣípála*[3] from the water: guessing (them to be there), he swept the VALA's cows together to himself as the wind (sweeps) the clouds.

6. When BṚIHASPATI demolished with rays burning like fire the weapon of the malignant VALA, he

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[1] Or *gáḥ* may mean "the rain water" and *parvatebhyaḥ* "the clouds."

[2] [Sáyaṇa explains *sthivibhyaḥ* as *kusídebhyaḥ* "usurers," but the reading is defective. The Petersburg Dict. gives "Scheffel," Ludwig "Worfel." The translation in the text, following Sáyaṇa, loses the metaphor of *nir úpe* "sows" (as of seed).]

[3] An aquatic plant; Sáyaṇa, *ṣaivála*, the Vallisneria.

devoured him (encompassed by his followers) as the tongue (consumes) that which is encompassed by the teeth; he made manifest the hiding-place of the kine.

7. When BṚIHASPATI had discovered that name of the lowing kine in their place in the cave; by his own strength he extricated the cattle from the rock as (breaking) the eggs of a bird (one extricates) the embryo. Varga XVIII.

8. BṚIHASPATI looked round upon the cows[1] shut up in the cave like fish in a dried-up pool; he seized VALA with a shout, cutting him off like a bowl from a tree.

9. BṚIHASPATI found the dawn, the sun, AGNI; he dispersed the gloom with light; he seized (the cattle from the rock) of VALA surrounded by the kine as (one extracts) marrow from a bone.

10. As the trees (bemoan) their leaves carried off by the winter, so VALA bemoaned his kine (carried off) by BṚIHASPATI;[2] he did that which

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[1] *Madhu*, "honey;" hence Soma, or milk; here put for the yielders of milk.

[2] [Sáyaṇa takes *vanáni* as *vananîyáni*, "the desirable wealth of cows," and confuses the passage. His interpretation would read, "As leaves are carried off by the winter, so the desirable cows were carried off by *Vala*; *Vala* had pity on *Bṛihaspati* coming in search of the cows" (*i.e.* gave him the cows). His explanation of the next line is difficult, but the sense seems to be "He made this" (*i.e.* the mutual rising of the sun and

cannot be imitated, which cannot be repeated, whereby sun and moon mutually rise (day and night).

11. The protecting[1] (deities) have decorated the heaven with constellations as (men decorate) a brown horse with golden trappings: they established darkness in the night and light in the day; BṚIHASPATI fractured the rock and recovered the cows.

12. We have offered this homage to BṚIHASPATI, who lives in mid-heaven, who recites in order many (sacred stanzas); may he bestow upon us food, with cows, with horses, with sons, with dependents.

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moon) "which cannot be made afterwards, which cannot be made again," taking *yát* as =*yat*.]

[1] Properly "the *Pitṛis*," or progenitors, the *Angirasas*, who, as we have before seen, appear to have been among the ancient astronomers, the inventors of the lunar asterisms (*nakshatras*).

ANUVÁKA VI.

ASHṬAKA VIII. CONTINUED.

ADHYÁYA II. CONTINUED.

SÚKTA I. (LXIX.)

The deity is AGNI; the *Rishi* is SUMITRA, the son of VADHRYASWA: the metre of the first two verses is *Jagatí*, of the rest *Trishṭubh*.

Varga XIX.

1. May AGNI's regards be benevolent to VADHRYASWA, may his guidance be auspicious, his approaches (to the sacrifice) favourable; when the SUMITRA people first kindle AGNI, then fed with butter and brilliantly blazing, he is glorified.

2. May *ghí* be the augmenter of the AGNI of VADHRYASWA, may *ghí* be his food; may *ghí* be his nutriment; sacrificed to with *ghí* he expands exceedingly; he shines like the sun, when the clarified butter is poured out for him.

3. May that thy army of flame, AGNI, which MANU, which SUMITRA has kindled, be the newest; do thou shine wealthily; do thou graciously accept our praises; do thou destroy the might (of our foes); do thou grant us abundance.

4. Do thou, AGNI, whom VADHRYASWA propitiating thee formerly kindled, accept this; be the protector of our sacrifices, be the protector of our bodies; preserve this wealth which has been given to us by thee.

5. Kinsman of VADHRYASWA, be the possessor of

food and our protector; let no one assail thee, (for thou art) the overcomer of men; like a resolute warrior (thou art) the overthrower (of enemies); I, SUMITRA, celebrate the names of the kinsman of VADHRYASWA.

6. Thou hast gained mountain-treasures beneficial to men, (thou hast defeated the hostilities) of strong men, *Dásas* and *Vritras*, like a resolute warrior, do thou, AGNI, the overthrower (of enemies), overcome those who are desirous of battle.

Varga XX. 7. This AGNI to whom a long series (of sacrifices has been addressed), who is bright with many rays, covering thousands (in the form of *ghí*), the leader of hundreds (of burnt offerings),[1] the mighty one, brilliant among the brilliant, (is) being glorified by the priests; shine (AGNI) upon the devout SUMITRAS.

8. In thee, JÁTAVEDAS, is the milch cow easy to be milked, yielding ambrosia as it were inexhaustibly in battle,[2] thou art kindled, AGNI, by the devout SUMITRAS who are entitled to the sacrificial donation.

9. The immortal gods have proclaimed thy greatness, JÁTAVEDAS, VADHRYASWA (AGNI); when human beings came to inquire (who would slay the

[1] These epithets are amplified by the Scholiast; they are literally long-threaded, large-oxed, thousand-heifered, hundred-guider.

[2] [Sáyaṇa explains *asaṣchateva samaná* as "united with the sun which has no association, *i.e.* is not joined to anything because it has no settled home."]

Asuras), then thou with (the gods), the leaders of all, fostered by thee didst overcome (those who impeded the ceremony).

10. VADHRYASWA honouring thee, AGNI, placed thee upon the altar as a father (places) his son (upon his lap); pleased with his fuel, youngest (of the gods), thou didst slay the ancient obstructers (of the rite).

11. AGNI by means of the priests of VADHRYASWA pouring out libations always conquers his foes; thou (AGNI) shining with varied splendour, hast consumed the battle; (thy praiser) self-fostered has destroyed his powerful (assailant).

12. From a long period has this AGNI the slayer of foes been kindled (by the oblation) of VADHRYASWA; (he is) to be addressed with reverence; do thou, (AGNI, kindled in the) family of VADHRYASWA, overcome our enemies, both those who have no kinsmen and those who have many kinsmen.

SÚKTA II. (LXX.)

The deities are the A'PRIS,[1] with the exception of TANÚNAPÁT; the *Rishi* is SUMITRA, the son of VADHRYASWA; the metre is *Trishtubh*.

1. Graciously accept, AGNI, this my fuel (placed) on the place of libation (the altar); delight in the butter-laden (spoon); most wise, rise up upon the

Varga XXI.

[1] [Cf. the previous *A'pri* hymns; I. 13; I. 142; I. 188; II. 3; III. 4; V. 5; VII. 2; and IX. 5.]

lofty place of the earth for the propitiousness of the days through the worship of the gods.

2. May NARÁṢAṂSA, the preceder of the gods, come here with his horses of various forms; deserving of adoration, chief of the gods, may he effuse (oblations) to the gods by the path of the sacrifice with praise.

3. Men offering oblations adore the eternal AGNI to (induce him to perform) the duty of messenger (to the gods); do thou with thy stalwart draught horses and thy well-turning chariots bear (our offering) to the gods, and sit down here as the ministrant priest.

4. May our (sacred grass) acceptable to the gods twining crookedly be stretched out, may it be long, lengthy, and fragrant; with mind free from wrath, divine *Barhis*, offer worship to the gods desiring (the sacrifice), of whom INDRA is the chief.

5. Be in contact, doors, with the lofty height of heaven, or expand according to the measure of the earth; desiring the gods, desiring a chariot, sustain with your might the shining chariot (that is mounted) by the mighty gods.[1]

Varga XXII. 6. Radiant daughters of heaven, Dawn and

[1] What this may mean is not very obvious. M. Langlois has very ingeniously made sense of it, whether agreeably to Indian notions may perhaps be doubted: "recevez avec un pieux empressement le char divin qui arrive sur votre grand seuil avec les grand dieux."

Night, sit down on the place of sacrifice; O you, who are desirous and possessed of affluence, may the gods desirous (of oblations) sit down on your spacious lap.

7. (When) the grinding-stone is uplifted, the mighty AGNI kindled, the acceptable vessels (ready) on the lap of earth; (then), most learned priests, who take the foremost place, bestow wealth upon us at this sacrifice.

8. Sit down, you three goddesses, upon this broad *barhis*, we have spread it out for you; ILÁ, radiant (SARASWATÍ) and bright-footed (BHÁRATÍ) accept our sacrifice and well-presented oblations as if they were MANU's.

9. Divine TWASHṬRI, since thou hast attained to beauty (through our oblations), and hast become the associate of the ANGIRASAS, do thou, the bestower of wealth, possessed of precious treasure, and knowing (to whom each portion belongs), offer the food of the gods (to them).

10. VANASPATI,[1] who art intelligent, having fastened it with a rope, convey the food of the gods; may the divine (VANASPATI) taste it, may he take the oblations (to the gods); may heaven and earth protect my invocation.

11. Bring, AGNI, to our sacrifice VARUṆA and

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[1] [According to Sáyaṇa the sacrificial post or stake (*yúpa*). See Vol. III. p. 4, verse 1, and p. 243, verse 10.]

INDRA from heaven, and the MARUTS from the firmament; may the adorable universal gods sit down on the sacred grass, and may the immortal deities rejoice in (the oblation presented with) the *Swáhá*.

SÚKTA III. (LXXI.)

The deity is *jnána*, knowledge of the supreme BRAHMA;[1] the *Rishi* is BRIHASPATI of the family of ANGIRAS, the metre of the ninth verse is *Jagatí*, of the rest *Trishtubh*.

Varga XXIII. 1. That, BRIHASPATI, is the best (part) of speech which those[2] giving a name (to objects) first utter; that which was the best of those (words)[3] and free from defect, (SARASWATÍ) reveals it though secretly implanted, by means of affection.

2. When the wise create Speech through wisdom winnowing (it) as (men winnow) barley with a

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[1] The knowledge of Brahma is identical with the study of the Veda, so that the subject of this hymn is the eulogy of the understanding of the Veda as essential to divine knowledge This mystification and panegyric of the Veda by the Veda itself clearly belongs to a period more recent than that of the earlier Mandalas of the Rig-veda.

[2] According to Sáyana this refers to children's first utterances he says *Brihaspati* says this to himself with a smile, having noticed that children know the meaning of the Veda. The first words are "*tata, táta,*" etc. [He compares the Aitareya Br. I. 14.]

[3] *Eshám* is not explained, but *tat* is interpreted as "the knowledge of the Veda."

sieve, then friends know friendship;[1] good fortune is placed upon their word.

3. (The wise) reached the path of Speech by sacrifice, they found it centred in the *Rishis*; having acquired it they dispersed it in many places; the seven noisy (birds)[2] meet together.

4. One (man) indeed seeing Speech has not seen her; another (man) hearing her has not heard her; but to another she delivers her person as a loving wife well-attired presents herself to her husband.[3]

5. They call one man firmly established in the friendship (of Speech), they do not exclude him from (the society of) the powerful (in knowledge); another wanders with an illusion that is barren, bearing Speech that is without fruit, without flowers.

Varga XXIV.

6. He who has abandoned the friend who knows the duty of a friend,[4] in his speech there is not a

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[1] Sáyaṇa derives *sakháyah* from *sa* and *khyá samánakhyánáh*, and explains this as "those who possess knowledge of the Sástras," etc.

[2] The seven metres, *Gáyatri*, etc., are here referred to. The previous words refer to the diffusion of learning; those who have studied the Veda have afterwards taught it to others.

[3] [*i.e.* according to Sáyaṇa, "he understands thoroughly the meaning of the Veda."]

[4] *Sachividam* is explained by Sáyaṇa as "the teacher who is the friend of the Veda because he shows his gratitude to the Veda by preventing the destruction of tradition."

particle (of sense); what he hears, he hears amiss;[1] for he knows not the path of righteousness.

7. Friends[2] possessing eyes, possessing ears, were (yet) unequal in mental apprehension; some seemed like pools reaching to the mouth, others reaching to the loins, others like pools in which one can bathe.

8. Although *Bráhmans* who are friends concur in the mental apprehensions which are conceived by the heart (of the wise), yet in this (assembly) they abandon one man (to ignorance of the sciences) that are to be known, others again who are reckoned as *Bráhmans*[3] (wander at will in the meanings of the Veda).

9. Those who do not walk (with the Bráhmans) in this lower world nor (with the gods) in the upper world[4]—they are neither Bráhmans nor offerers of libations; they, devoid of wisdom, attaining Speech, having sin-producing (Speech), becoming ploughmen pursue agriculture.

10. All friends rejoice when the friendly (libation), the support of the assembly (of the priests)

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[1] Sáyaṇa, "what he hears outside (contrary to) the Veda he hears false." This would imply the existence of schismatical doctrines.

[2] [Sáyaṇa, "persons having equal knowledge."]

[3] [Sáyaṇa, "who possess the investigated Brahma, consisting of knowledge, divine lore (*ṣruti*), thought and wisdom," *i.e.* "the learned."]

[4] The text has only *arvák* and *paras*, "behind—in front."

has arrived (at the sacrifice); for (*Soma*), the remover of iniquity, the giver of sustenance, being placed (in the vessels), is sufficient for their invigoration.

11. One (the *Hotṛi*) is diligent in the repetition of the verses (of the *Ṛich*); another (the *Udgátṛi*) chants the *Gáyatra* (the *Sáman*) in the *Ṣakvarí* metre; another the *Brahmá* declares the knowledge of what is to be done; another (the *Adhwaryu*) measures the materials of the sacrifice.

ADHYÁYA III.

MANḌALA X.

ANUVÁKA VI. Continued.

Súkta IV. (LXXII.)

The deities are the gods: the *Ṛishi* is Bṛihaspati, the son of Loka or Bṛihaspati, f the family of Angiras, or Aditi the daughter of Daksha: the metre is *Anushṭubh*.

1. Let us proclaim with a clear voice the generations of the gods (the divine company), who, when their praises are recited, look (favourably on the worshipper) in this latter age. Varga I.

2. Brahmaṇaspati[1] filled these (generations of the gods) with breath as a blacksmith (his bellows);

[1] The lord of food, according to the Scholiast; the same as *Aditi*.

in the first age of the gods the existent was born of the non-existent.[1]

3. In the first age of the gods the existent was born of the non-existent; after that the quarters (of the horizon) were born, and after them the upward-growing (trees).

4. The earth was born from the upward-growing (tree), the quarters were born from the earth DAKSHA was born from ADITI, and afterwards ADITI from DAKSHA.[2]

5. ADITI, who was thy daughter, DAKSHA, was born;[3] after her the gods were born adorable, freed from the bonds of death.

Varga II. 6. When, gods, you abode in this pool[4] well

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[1] *Asataḥ* means that which at the primary creation of the gods was without name or form: there is an allusion to the popular text, "*asad vá idam agra ásít tato vai sad ajáyata.*" [Sáyaṇa cites the Chhándogya Upanishad, VI. 2.]

[2] [Sáyaṇa remarks, "It may be objected that there is a contradiction here, since a self-produced effect cannot be the cause of itself. The venerable *Yáska* removing this objection has questioned and refuted the inconsistency. He says (Nirukta XI. 23), 'It may be objected, How can it be that *Daksha* was born from *Aditi* and afterwards *Aditi* from *Daksha*? The answer is, Either they were born together or by a divine law they reciprocally gave birth to each other and shared each other's nature.'"]

[3] Sáyaṇa (apparently), "gave birth to (those *Ádityas*)."

[4] *i.e.* When the world was yet water, as it was before creation and the gods were properly speaking uncreated.

arranged, then a pungent dust[1] went forth from you as if you were dancing.

7. When, gods, you filled the worlds (with your radiance) as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean.

8. Eight[2] sons (there were) of ADITI who were born from her body; she approached the gods with seven, she sent forth MÁRTÁṆḌA on high.

9. With seven sons ADITI went to a former generation, but she bore MÁRTÁṆḌA for the birth and death (of human beings).[3]

SÚKTA V. (LXXIII.)

The deities are the MARUTS; the *Ṛishi* is GAURIVÍTI, the son of ŚAKTI; the metre is *Trishṭubh*.

Varga III.

1. Thou hast been born, (INDRA), for strength, for slaying (enemies), powerful, adorable, most mighty, extremely proud; the MARUTS animated

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[1] Or "particle"; this refers to the sun mounting into the sky.

[2] The comment gives the names; Mitra, Varuṇa, Dhátṛi, Aryaman, Aṃśa, Bhaga, Vivaswat, and Áditya (the sun). This is the myth of an earlier period; the Puráṇas made the Ádityas twelve in number. Sáyaṇa cites the Taitt. Saṃh. VI. 5. 6. 1.

[3] Sáyaṇa explains this as meaning that the life, death, etc., of sentient beings is dependent on the rising and setting of the sun; there is also a play of words in *Mártáṇḍa* as derived from *mṛita* "dead" and *aṇḍa* "egg," *i.e.* birth. He cites the Taitt. Saṃh. VI. 5. 3. 1. [This hymn is translated by Muir, Sanskrit Texts, part iv. p. 10.]

INDRA in the (*Vṛitra*-fight) when (his) sustaining mother [1] sustained the hero.

2. The martial troop of (INDRA) the injurer encamped around INDRA, (accompanied) by the swift-moving (MARUTS): they animated him with abundant praise; like (cattle) penned up within a great stall, the embryonic (waters) issued from the (*Vṛitra*) who had arrived in the form of darkness.

3. Vast, (INDRA), are thy feet; when thou advancest, the VÁJAS, and whatsoever (deities are) there animated thee; thou, INDRA, holdest a thousand jackals in thy mouth, mayest thou bring back the AṢWINS.

4. Hastening in battle thou approachest the sacrifice; thou bringest the two NÁSATYAS to friendship (with us); thou, INDRA, possessest a heap of treasures, thousands (in number); the ASWINS, hero, gave us riches.

5. INDRA rejoicing at the sacrifice accompanied by his swift-moving friends (the MARUTS, gave) wealth to the people; he has come with them against the DASYU to destroy his illusions; he has scattered the dark rain-clouds [2] and the gloom.

Varga IV. 6. Thou hast expelled the two of the same name, thou hast destroyed the *Vṛitra* as (he destroyed)

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[1] *Dhanishṭhá* may be another name of *Aditi*. Yajur Veda, XXXIII. 64.

[2] [Sáyaṇa explains *tamráḥ* as "causing to languish," *i.e.* by giving no rain.]

the cart of the dawn; thou advancedst with the mighty friends (the Maruts), who were eager (to slay the *Vritra*); thou demolishedst his precious limbs.

7. Thou hast slain the slave NAMUCHI endeavouring (to disturb) the sacrifice,[1] making his illusions powerless against the *Rishi*; thou hast made easy for MANU the paths to the gods so as (to make) the ways straight.

8. Thou hast filled these waters, thou, INDRA, who art the lord (of all) bearest (the thunderbolt) in thy hands; the gods glorify thee (who art endowed) with strength; thou hast made the clouds with their roots upwards.[2]

9. When his thunderbolt abode everywhere in the firmament, it also subjugated the water to him; the water which is let loose upon the earth puts milk into cows and herbs.[3]

10. Although (some) say he came from the horse (the sun), I know that he is the offspring of strength; he came from wrath, he stands in the

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[1] [Or "desiring thy wealth." The probable meaning of *makhasyu*, "desiring to fight," seems unknown to Sáyaṇa.]

[2] *i.e.* thou hast turned them upside down (*adhomukhán*, with their faces turned downwards). Sáyaṇa takes *vaninaḥ* as clouds, or rays.

[3] [The commentary is wanting. The translation in the text is based on the commentary on the same verse in the Sáma Veda, I. 4. 1. 4. 9.]

homes (of his enemies); INDRA knows whence l was born.

11. The swift-moving well-flying (rays of tl sun), loving sacrifices, discerning (the future), d serving knowledge, invested INDRA; dissipate tl darkness, fill out the light; release us like me bound with a net.

SÚKTA VI. (LXXIV.)

Deities, *Ṛishi*, and metre as before.

Varga V. 1. INDRA desiring to bestow (wealth) is attracte by the inhabitants of heaven and earth (for th acquisition) of riches, either by pious acts or b sacrifices; (he is attracted) either by those swift moving (persons) who acquire wealth in battle c by those who being successful (inflict) successfu injury.[1]

2. The animating invocation of these (ANGIRASAS pervaded heaven; (the gods) with minds desirou of food kissed[2] the earth; and there beholding (th lost cattle), the gods for their own benefit mad illumination) like the sun by their own gloriou radiance.

3. This (is) the praise of these immortal (gods)

[1] Sáyaṇa's explanation is not clear: he takes *vanuṃ* as *hiṃsáṃ* and *susruṇam* as *suprasiddhám* (very famous, or very successful)

[2] [Sáyaṇa, simply "arrived." The subject of *niṃsata* ma be the Angirasas, who were sent by Indra to point out wher the cattle of the worshippers was.]

who bestow wealth at the sacrifice; perfecting our praise and sacrifice, may they bestow upon us unequalled riches.

4. Thy men praised (thee) then, INDRA, (those) who wished to break into[1] the vast (stall) full of cattle; who milked the extensive once-generating earth,[2] mother of many children, the showerer of thousands (of blessings).

5. Celebrators of holy rites, select for your protection INDRA the unsubdued, the tamer of hostile hosts; mighty, opulent, much glorified, who, loud-shouting, is the bearer of the thunderbolt, which is friendly to man.

6. When INDRA, the destroyer of cities, had slain the most mighty (VṚITRA), then he the *Vṛitra*-slayer filled the waters; he was manifest (to all), the subduer of enemies, the lord of all, the most opulent; may he do that which we desire to have done.

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[1] Mahídhara (on Yajush, XXXIII. 28) explains *úrvam gomantam titṛitsán* as "who desire to effuse the abundant (*Soma*) mixed with water."

[2] Or "heaven." Sáyaṇa gives this alternative explanation in consequence of VI. 48. 22, "*sakṛiddha dyaur ajáyata.*" Mahídhara says "giving gold, grain, etc., once."

SÚKTA VII. (LXXV.)

The deities are the Rivers; the *Ṛishi* is SINDHUKSHIT, the son of PRIYAMEDHA; the metre is *Jagatí*.

Varga VI. 1. Waters, the worshipper addresses to you excellent praise in the dwelling of the institutor of the rite; they flowed by sevens through the three (worlds); but the SINDHU surpasses (all) the (other) streams in strength.

2. For thy course, SINDHU, VARUṆA tore open a path, since thou hastenedst towards food; thou goest by a lofty road down upon the earth, by which (road) thou reignest in the sight of all worlds.

3. The sound goeth forth in heaven above the earth; (SINDHU) with shining wave animates his endless speed; as rains issue thundering from the cloud, so SINDHU (thunders) when he advances roaring like a bull.

4. Like mothers crying for their sons, (the other rivers) hasten towards thee, SINDHU, like milch cows with their milk; thou leadest thy two wings[1] like a king going to battle when thou marchest in the van of the streams that are descending (with thee).

5. Accept this my praise, GANGÁ,[2] YAMUNÁ,

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[1] [Sáyaṇa's explanation, "thy flowing combatants," is not inconsistent with the meaning, "wings of an army."]

[2] [As to these rivers, see Roth's Lit. and Hist. of the Veda,

SARASVATÍ, ṢUTUDRÍ, PARUSHṆÍ, MARUDVṚIDHÁ with ASIKNÍ, and VITASTÁ; listen, ÁRJÍKÍYÁ with SUSHOMÁ.[1]

6. Thou, SINDHU, in order to reach the swift-moving GOMATÍ, hast united thyself first with the TṚISHTÁMÁ: (now be united) with the SUSARTU, the RASÁ, the ṢWETÍ, the KUBHÁ, and the MEHATNU, in conjunction[2] with which streams thou dost advance. Varga VII.

7. Straight-flowing, white-coloured, bright-shining (SINDHU) bears along in its might the rapid waters; the inviolable SINDHU, the most efficacious of the efficacious, is speckled like a mare, beautiful as a handsome woman.

8. The SINDHU is rich in horses, rich in chariots, rich in clothes, rich in gold ornaments, well-made, rich in food, rich in wool,[3] ever fresh, abounding

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pp. 136–140. *Parushṇí* is another name for *Irávatí*. *Marudvridhá* means increased by the Maruts or storm-gods. The *Árjíkíyá* is the same as the *Vipáṣa*, and the *Sushomá* is the *Sindhu*. See Nirukta, III. 26; referred to above, Vol. I. p. 88, note. See also Muir's Sanskrit Texts, vol. ii. p. 355.]

[1] A verse is inserted here in some MSS., but no notice is taken of it by Sáyaṇa. "Those who are drowned at the confluence of the *Sitá* and *Asitá* go to heaven; the resolute people who abandon their lives (thus) enjoy immortality."

[2] [Sáyaṇa takes *saratham* literally, "having mounted the same chariot with them." Cf. *infrá* v. 9.]

[3] Of which, says Sáyaṇa, blankets are made. The wool of the sheep on the west of the Indus has become (1858) a valuable article of the trade of Bombay.

in *Sílamá* plants,[1] and the auspicious river wears honey-growing (flowers).

9. SINDHU has harnessed his easy-going well-horsed chariot, with it may he bring (us) food; the might of this inviolable, great, renowned (chariot) at this sacrifice is praised as mighty.

SÚKTA VIII. (LXXVI.)

The deities are the stones with which the *Soma* plant is crushed; the *Ṛishi* is JARATKARṆA SARPAJÁTI, son of IRÁVAT; the metre is JAGATÍ.

Varga VIII. 1. I propitiate you at the commencement of the food-possessing (dawns); you reveal INDRA, the MARUTS, heaven and earth; both heaven and earth being united attend on us in all the chambers of sacrifice; (may they fill us) with wealth.[2]

2. Pour forth this excellent libation; the stone grasped by the hand is like a horse when the grinder (effuses the *Soma*); the animating (worshipper) acquires virile strength overpowering (his foes) when (the stone) bestows horses for the sake of great wealth.

3. May this (sacrificial) work of this grinding-stone, the effusion of the *Soma*, spread as it went formerly along the path to MANU; when the son

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[1] *Sílamá* plants, according to the statements of husbandmen, furnish cordage for fastening ploughs.

[2] [Properly *udbhidá*=at their opening (or commencement) and *ahaní*=the two halves of the day. Sáyaṇa also omits *yathá*.]

of TWASHṬṚI, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain), the worshippers had recourse at the sacrifices to the inviolable (upper grinding-stones).

4. Drive away the disturbing RÁKSHASAS; keep off NIṚṚITI; prohibit all malignity; effuse for us riches with male progeny; bear, stones, the praise that delights the gods.

5. (The *Adhwaryu*) praises you who are stronger even than heaven, quicker in work than VIBHWAN,[1] more diffusive of the *Soma* than VÁYU, more bountiful of food than AGNI.

Varga IX.

6. May the renowned stones bring us the effused (juice) of the *Soma*, (may they establish us) with brilliant praise in the brilliant (*Soma*-sacrifice), where the priests milk forth the desirable *Soma*-juice, crying out all around, and racing each other.

7. The swiftly-moving grinding-stones effuse the *Soma*; desiring praise, they milk forth its juice; they milk forth the juice for the sprinkling (of AGNI); the leaders (of rites) purify the oblations with their mouths.[2]

8. Ye stones, leaders (of rites), you are the doers of good works; you who express the *Soma* for

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[1] One of the *Ṛibhus*, the sons of *Sudhanwan*. See Vol. III. p. 339 note.

[2] By devouring the refuse; or (metaphorically) by the praise of their mouths.

INDRA, (make) all desirable wealth for the glory of heaven; you (give) all treasures to the earthly effuser.

SÚKTA IX. (LXXVII.)

The deities are the MARUTS; the *Ṛishi* is SYÚMARAṢMI of the family of BHṚIGU; the metre of the fifth verse is *Jagatí*, of the rest *Trishṭubh*.

Varga X. 1. (The MÁRUTS), pleased with our praise like water-drops sent down by clouds, shower wealth; they are the generators (of the world) like sacrifices abounding with oblations; I have not praised the mighty band of MARUTS (adequately) for their honour or for their glory.

2. The destructive[1] (MARUTS) made ornaments for their decoration; many hostile hosts cannot overcome the band of MARUTS; the moving sons of heaven do not issue forth, the swift-going sons of ADITI do not increase (in glory).[2]

3. (The MARUTS), who through the might of heaven and earth have emerged from their own persons as the sun emerges from the cloud, (are) desirous of praise like powerful heroes, and radiant like men who overpower their enemies.

4. In your collision, as in the transit of waters, the earth is not shaken, is not shattered; this mani-

[1] Or "human"; because the Maruts were at first men, but through their good works obtained immortality.

[2] Because, says the Scholiast, they are not praised by us.

fold sacrifice comes towards you; approach united as if laden with food.

5. You (move along) like horses harnessed to the chariot-poles with reins; at break of day you (are endowed) with radiance like the luminaries (of heaven); you are like hawks, like the destroyers of foes, desirous of renown; you cover the ground like travellers, you move everywhere.

Varga XI.

6. When, MARUTS, you come from a distance, then, VASUS, distributors of abundant, desirable, coveted wealth, do you scatter afar our concealed foes.

7. The worshipper who engaged in worship at the sacrifice, accompanied with praise,[1] presents donations (to the priests) as if to the MARUTS, he enjoys food with riches, and male progeny; may he be present at the god's *Soma*-drinking.

8. May those protecting deities who are entitled to be worshipped at sacrifices, who under the name of ÁDITYAS[2] are the bestowers of felicity, may they (the MARUTS) accelerating their chariots, and desirous of the ample (oblation), upon their arrival at the sacrifice protect our praise.

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[1] [Sáyaṇa explains *udrichi yajñe* as "when the sacrifice has e praise perfected, *i.e.* when the sacrifice is complete," or else when the sacrifice is begun." Grassmann separates *udrichi*, anslating it "in der Folge, fortan."]

[2] Or, by means of the water connected with *Áditya* (the n).

SÚKTA X. (LXXVIII.)

Deities and *Rishi* as before; the metre of the second and last three verses is *Jagatí*, of the rest TRISHTUBH.

Varga XII. 1. They (the MARUTS) are like Bráhmans sanctified by pious praises, they are institutors of holy rites like the propitiators of the gods by sacrifices; decked with various ornaments, and handsome like kings, devoid of sin like men (who are the lords) of habitations.

2. (You) who like AGNI (are endowed) with splendour, who have golden ornaments upon your breasts, who like the winds (are) self-yoked, swift-moving, who like the extremely wise (are) venerable and able guides, and like the *Soma*-juices the givers of delight, (do you come) to the (worshipper) going to the sacrifice.

3. (The MARUTS), who like the winds cause (the foes) to tremble and move swift; blazing like the flames of fires, (who are) the achievers of heroic deeds like warriors clad in mail; munificent donors like the praises of ancestors.

4. Who (are) united to a common centre like the spokes (of the wheels) of chariots, brilliant like victorious heroes, sprinkling water like benevolent men, sweet-voiced like men who recite praise.

5. Who (are) most excellent and swift like horses, lords of cars and munificent like the possessors of wealth, swiftly moving like rivers with water flowing from a height, (accompanied)

everywhere with hymns like the multiform ANGIRASAS.

6. Having streams for mothers like the grinding-stones[1] which send forth moisture; ever destroying (enemies) like destructive thunderbolts; having tender mothers like sportive infants; (endowed) with splendour like a great crowd of men in a procession.

Varga XIII.

7. Who, radiant in sacrifices like the rays of the Dawn, shine with their ornaments like those expectant of good fortune, (who) swift-moving like rivers, having bright weapons, have traversed leagues like mares who have journeyed from far, (may they come to our sacrifice).

8. Divine MARUTS, magnified (by our praise), render us, your praisers, prosperous and opulent; come to this friendly laudation, for your precious bounties have been long (bestowed upon us).

SÚKTA XI. (LXXIX.)

The deity is AGNI; the *Rishi* is either AGNI SAUCHÍKA or AGNI VAIṢWÁNARA, or SAPTI son of VÁJAMBHARA; the metre is TRISHṬUBH.

1. I have beheld the might of the adorable (AGNI) immortal in (the hearts of) mortal beings; his two jaws, divided asunder, shut together;

Varga XIV.

[1] [Sáyaṇa, "clouds," apparently taking *sindhumátaraḥ* as meaning "mothers of rivers."]

devouring[1] without masticating consume much (fuel).

2. His head is deposited in a cavern;[2] his eyes are wide apart; with his tongue he devours the wood without masticating; (the priests) approaching on foot reverently offer him oblations amongst the people with uplifted hands.

3. Longing for the abundant creepers of the maternal (earth, longing for) their more excellent concealed (root), he creeps like a child; he has found the tree shining like ripe grain, upon the lap of the earth, tasting (the ether).

4. This (that) I declare unto you, heaven and earth, (is) the truth; as soon as born, the embryo devours the parents;[3] I who am a mortal know not (the condition) of the deity; AGNI, (O VAIṢWÁNARA), is discriminating, he is exceedingly wise.

5. He who quickly offers him food, makes oblations to him with dripping *Soma*-juices, and delights him (with food); (AGNI) looks upon him with a thousand eyes; thou, AGNI, art everywhere present.

6. What wrathful act, what sin hast thou committed among the gods? Ignorant I ask thee, AGNI,

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[1] [Sáyaṇa "feeding the worshipper." *Asinvatí*, "insatiable," he explains by *asankhádantyau*, "not chewing."]

[2] *i.e.* in the stomachs of men, referring to the fire of digestion. The "eyes" are the sun and moon.

[3] *i.e.* fire as soon as lighted burns the two pieces of touchwood by which it was generated.

sporting (here) not sporting (there), golden-hued; eating what is to be eaten, thou cuttest (thy food) into pieces as the knife (cuts up) the cow.

7. Born in the woods, he has harnessed his steeds which move everywhere held in by straight-guiding reins; friendly and augmented by rays, he has distributed (wealth); he grows in strength nourished with logs of wood.

SÚKTA XII. (LXXX.)

Deity and metre as before; the *Ṛishi* is AGNI SAUCHÍKA or AGNI VAIṢWÁNARA.

1. AGNI gives (his worshipper) a food-acquiring steed, AGNI gives (him) a valiant son, renowned, assiduous in pious works; AGNI travels beautifying heaven and earth; AGNI (makes) a woman the bearer of male offspring (and) intelligent. Varga XV.

2. May the fuel of the efficient AGNI be auspicious; AGNI has penetrated the vast heaven and earth; AGNI animates (the worshipper) alone in battles; AGNI destroys numerous enemies.

3. AGNI verily has protected JARATKARṆA; he has consumed JARÚTHA[1] with his flames; AGNI rescued ATRI[2] in the hot fissure; AGNI furnished NṚIMEDHA with progeny.

4. AGNI sending forth flames bestows wealth; AGNI (gives a son to) the *Ṛishi* who acquires a thousand cows; AGNI spreads the oblation through

[1] [See Vol. IV. p. 29.] [2] [See Vol. I. p. 290.]

heaven, the forms of AGNI are manifested in many places.

5. The *Rishis* variously invoke AGNI with hymns; men when hard pressed in battle (invoke) AGNI; the birds flying in mid-heaven (invoke) AGNI; AGNI circumambulates thousands of cattle.

6. The races who are of human birth praise AGNI, so do the men descended from king NAHUSH; AGNI (hears) the voice which is fit for the path of sacrifice; AGNI's path lies everywhere in *ghí*.

7. The RIBHUS have fabricated praise for AGNI; we have recited pious praise to the mighty AGNI; AGNI, youngest (of the gods), protect thy worshipper; AGNI, bestow (on him) abundant wealth.

SÚKTA XIII. (LXXXI.)

The deity is VISWAKARMAN;[1] the *Rishi* is VISWAKARMAN, son of BHUVANA; the metre is *Trishtubh*.

Varga XVI. 1. The *Rishi*, the *Hotri*, our father who offering[2]

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[1] Not the artificer of the gods, but, as appears from both text and comment, the maker of all, the creator, *Parameswara*. [The epithet is used of *Indra*, VIII. 9. 2. The whole of this Súkta occurs in Yajur Veda, XVII. 17–23. See Muir, vol. iv. p. 5, vol. v. p. 32.]

[2] *i.e.* "destroying at the *pralaya*, or dissolution of the world;" see Mahídhara on Yajur Veda, XVII. 17. *Asídat* means "has stopped," or "has sat down in Agni." The "wealth" desired by *Viswakarma* is heaven, which is to be obtained by hymns and the like. *A'sishá* may mean "by the wish to become many," or, "by the desire to create again and again." *Prathamachchhad* may mean "assuming the principal form," or "first investing

all these worlds[1] has taken his seat; desiring wealth by pious benedictions, the first inventor has entered inferior (beings).

2. What was the station? what was the material? how was (it done)? so that the beholder of all, VIŚWAKARMAN (was) generating and disclosed heaven by his might.[2]

3. Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, he traverses[3] (heaven) with his

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Agni with the worlds." In this somewhat enigmatical verse there is an awkward confounding of persons, the *Ṛishi*, and the deity; but both commentators consider the latter as *Parameśwara* to be especially intended, quoting the usual texts, "*átmá vá idam eka evágra ásít*," etc.

[1] [Sáyaṇa cites Yáska (Nirukta, X. 26) to the effect that *Viśwakarman* at a *sarvamedha*, or universal sacrifice, offered up all the worlds, and last of all offered up himself in sacrifice. The first line of this verse refers to the destruction of all things, and the second to their re-creation. Verses 1 to 4 are translated and commented on by Dr. Scherman, Phil. Hymn. p. 33.]

[2] In the first verse it is said that after the *pralaya*, the creator made all things anew. It is now asked—where was the scene of action, what were the materials, and how was the work performed? In this world, says the commentator, a potter must have his shop, his clay, his wheel: so what site, matter, and implements had *Íśwara*? Sáyaṇa intimates that the questions imply a negative answer, and says they mean that nothing of the kind was necessary.

[3] *Sandhamati* properly means "he blows together," or "inflates;" a curious metaphorical expression to denote the work of creation.

arms, (earth) with his swift-moving (feet), and exists a god without companion generating heaven and earth.

4. Which was the forest, which the tree, from which they[1] fabricated heaven and earth? Inquire, sages, in your minds what (place) he was stationed in when holding the worlds.

5. Grant to thy friends, VIṢWAKARMAN, at the oblation, thy best, thy worst and thy intermediate forms,[2] and to these do thou thyself, possessor of the oblation, becoming augmented in person (by oblations), offer worship.

6. VIṢWAKARMAN, magnified by the oblation,[3] do thou of thyself worship earth and heaven; let other men (who offer no oblations) be everywhere confounded; may he, rich in oblations, be the granter of heaven at this our (sacrifice).[4]

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[1] *i.e.* the makers of the world, directed by *Parameṣwara.*

[2] The best forms are the bodies of the gods, etc.; the intermediate forms are the bodies of men, etc.; the inferior forms are the bodies of worms, etc. The application of the concluding clause is not very clearly explained, and there is apparently a confounding of the creator *Viṣwakarman,* and *Viṣwakarman* as *Twashṭri,* or Agni. According to Mahídhara it means that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself.

[3] [Or, "by me, *Viṣwakarman,* becoming an oblation." So, too, in the preceding verse, Sáyaṇa explained *havishi,* "at the oblation," as "when I am made an oblation."]

[4] This verse occurs in Sáma Veda, II. 7. 3. 9. 1; Nirukta,

7. Let us this day invoke for our protection the lord of speech, the creator of all, who is swift as thought;[1] may he, the bestower of all happiness, the doer of good works, be propitiated by all our oblations, (so as) to grant us his protection.

SÚKTA XIV. (LXXXII.)[2]

Deity, *Ṛishi*, and metre as before.

1. The maker of the senses,[3] resolute in mind, engendered the water, (and then) these two (heaven and earth) floating (on the waters); when those ancient boundaries were fixed, then the heaven and earth were expanded. Varga XVII.

2. VIṢWAKARMAN, of comprehensive mind and manifold greatness, is all-pervading, the creator, the arranger and the supreme supervisor; him in whom

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X. 27; and Yajur Veda, XVII. 22. Yáska explains *súriḥ* as *prajñátá*, "knowing." There is no comment on the word *súriḥ* in the Sáman. Mahídhara takes *maghavá* in its usual sense of *Indra*, and *súri* as an epithet thereof, "may *Indra* be our adviser."

[1] According to Mahídhara all these epithets apply to *Indra*, understood. See Yajur Veda, VIII. 45, and XVII. 23.

[2] The whole of this Súkta occurs Yajur Veda, XVII. 25–31.

[3] Lit. "the father of the eye"—part put for the whole. *Manasá dhíraḥ* means, according to the comment, "reflecting that there was no one equal to himself." The priority of water in the creation is affirmed by both Śruti and Smṛiti: "*ápo vá idam agre 'pa eva sasarjádau.*"

the desires of their (senses) are satisfied with food, they call (him) supreme beyond the seven *Rishis*.[1]

3. He who is our preserver, our parent, the creator (of all), who knows our abodes (and knows) all beings, who is the name-giver of the gods—he is one; other beings come to him to inquire.[2]

4. Those ancient *Rishis* who adorned (with light) these beings in the animate and inanimate world, offer to him wealth (of sacrifice) as praisers with abundant (laudation).

5. What was that embryo which was beyond the heaven, beyond this earth, beyond the gods, beyond the *Asuras*, which the waters first retained, in which all the gods contemplated each other?

6. The waters verily first retained the embryo

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[1] This verse is said by Sáyaṇa to admit of two applications—one to *A'ditya* (the sun), the other to *Paramátmá*, which is that followed in the text. Yáska also explains it in this double sense: see Nirukta, X. 26. Mahídhara confines it to *Paramátmá*, but gives the whole a different turn. As applicable to *A'ditya*, Sáyaṇa renders the second line, "Him in whom they delight their forms (or places) with water, him, those who are skilled in Mantras call the *A'ditya* single, superior to the seven *Rishis*." Mahídhara renders the last part "the wise make the seven *Rishis* one with *Viswakarman*." Yaska's interpretation is to the same effect, but he adds the legend that at the universal sacrifice *Viswakarman* (with the epithet) *Bhauvana* offered up all beings and then himself.

[2] *i.e.* to ask "who is the supreme lord." Mahídhara says they ask what their offices are, and he appoints them their several functions.

in which all the gods were aggregated, single, deposited on the navel of the unborn (creator), in which all beings abode.[1]

7. You know not him who has generated these (beings); (his life) is another, different from yours;[2] wrapped in fog, and foolish speech[3] (do they) wander (who are) gluttonous and engaged in devotion.

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[1] The "embryo" mentioned in this and the preceding verse is *Viśwakarman*. With *arpitam*, Sáyaṇa says *aṇḍam* must be understood, *i.e.* the mundane egg. Mahídhara says *víjam*, seed. They both derive their notions from Manu.

[2] [Sáyaṇa somewhat amplifies this verse. He says, "The assertion that we know *Viśwakarman* in the same way as men say 'I am *Devadatta*, I am *Yajñadatta*,' is false, for the essence (*tattwa*) of *Viśwakarman Parameśwara* is not endowed with conscious individual existence, but he is a different entity from you who are sentient beings, who have individual consciousness, and so forth."]

[3] *Jalpyá*, *i.e.* "saying I am god, I am man," etc. The commentator's explanation of *asutṛipaḥ* is incoherent, *kiṃápyupáyenásún práṇáns tṛipyantaḥ* (taking *asu* twice over), but he adds *udarambharáḥ*. He gives the general sense of this last clause as "You are merely anxious for enjoyment in this world and in the next, therefore you know nothing of *Viśwakarman*," taking *ukthaśavaḥ* as implying singing hymns with a view to gaining felicity in a future state. Mahídhara has a similar explanation: "you who are engaged in the enjoyments of this world or the next, being subject to false knowledge or ignorance, have no knowledge of the Truth." This Súkta is remarkable for its anti-Vedánta and anti-Sánkhya doctrines.

SÚKTA XV. (LXXXIII.)

The deity is MANYU;[1] the *Rishi* is MANYU, the son of TAPAS; the metre of verse 1 is *Jagatí*, of the rest *Trishtubh*.

Varga XVIII. 1. He who worships thee, MANYU, the thunderbolt, the destroyer (of enemies), enjoys all might and strength, combined; may we overcome the DÁSA and the ÁRYA with thee for our ally, invigorating, strong and vigorous.[2]

2. MANYU is INDRA; MANYU verily was a god; MANYU is the sacrificing priest (AGNI), the omniscient VARUNA; the people who are of human descent, praise MANYU; protect us, MANYU, well pleased along with TAPAS.

3. Come to us MANYU, who art the strongest of the strong; with TAPAS as thine ally overthrow our enemies; do thou who art the slayer of enemies, the slayer of adversaries, the slayer of foes, bring to us all riches.

4. Do thou, MANYU, who art possessed of overpowering strength, self-existent, irate, the overcomer of enemies, the beholder of all, enduring, vigorous, grant us strength in battles.

5. Sage MANYU, taking no part[3] in the worship

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[1] *Manyu* is the personification of, or the deity presiding over, anger; and the Súkta is to be repeated at sacrifices for the destruction of enemies.

[2] [So Sáyana, taking *sahasá* as an adjective. Properly, "through thy vigorous vigour."]

[3] Lit. "being without a share in thy acts (*kritwá*)," *i.e.*

of thee, the powerful one, I have retreated (from before my foes); worshipping not, I was angry with thee; (yet) being (incorporated with) my body, approach me to give me strength.

6. I am thine, come to me, advancing to me, turned towards me, O resister (of foes), sustainer of all; MANYU, bearer of the thunderbolt, come up to me, let us slay the *Dasyus*, think upon thy kinsman.

7. Approach, be upon my right, let us slay a multitude of foes; I offer to thee the best juice of the *Soma*, the sustainer, let us both drink it first in privacy.

SÚKTA XVI. (LXXXIV.)

The deity and *Rishi* as before; the metre of the first three stanzas is *Trishṭubh*, of the rest *Jagatí*.

1. May the leaders (of rites) wearing the form of AGNI, (ascending) the same car with thee, MANYU, who art accompanied by the MARUTS, proceed to combat, advancing, exulting, indignant, armed with sharp arrows, whetting their weapons. Varga XIX.

2. MANYU, blazing like AGNI, overthrow (our foes), come as our general, enduring (MANYU) when invoked (by us) in battle; having slain the enemies divide (amongst us) the treasure; granting (us) strength, scatter (our) foes.

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according to the commentator, "not sacrificing to thee at the sacrifice, and therefore being deprived of thy favour."

3. Overthrow, MANYU, our assailant; advance against our foes, wounding, killing, annihilating them; (who) can resist thy fierce might? O thou who art without companion, subjecting them thou leadest them subject.

4. Thou art praised, MANYU, as (the conqueror) alone of many; animate us to contend with all men; with thee, O thou of unshorn radiance, for our ally, we raise a loud shout for victory.

5. MANYU, the giver of victory like INDRA, irreproachable, be thou our protector at this (sacrifice); enduring one, we sing to thee acceptable praise; we know this to be the source whence thou hast become (mighty).

6. (MANYU), thou destructive thunderbolt, the overpowerer (of foes), twin-born with victory, thou possessest exceeding strength; be favourable to us, MANYU, in deeds, thou who art invoked by many in the shock of battle.

7. May VARUṆA and MANYU bestow upon us wealth of both kinds, undivided and completely our own, and may our enemies, bearing fear within their hearts, be overcome and utterly destroyed.

ANUVÁKA VII.

ASHṬAKA VIII. CONTINUED.

ADHYÁYA III. CONTINUED.

SÚKTA I. (LXXXV.)

SOMA is the deity of the first five stanzas; the marriage of SÚRYÁ of the next 11; of the 17th the gods, of the 18th SOMA and the sun, of the 19th the moon, of stanzas 20 to 28 marriage, of stanzas 29 and 30 the touch of a bride's clothes, of the 31st the destroyer of sickness, of stanzas 32 to 47 SÚRYÁ. The *Ṛishi* is SÚRYÁ the daughter of SAVITṚI. The metre of verses 14, 19 to 21, 23, 24, 26, 36, 37 and 44 is *Trishṭubh*, of verses 18, 27 and 43 *Jagatí*, of verse 34 *Urobṛihatí*, of the rest *Anushṭubh*.

1. Earth is upheld by truth;[1] heaven is upheld by the sun; the ÁDITYAS are supported by sacrifice, SOMA is supreme in heaven. Varga XX.

2. By SOMA the ÁDITYAS are strong; by SOMA the earth is great;[2] SOMA is stationed in the vicinity of these NAKSHATRAS.

3. He who has drunk thinks that the herb which men crush is the *Soma*; (but) that which the

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[1] *i.e.* Brahman, the eternal soul.

[2] *i.e.* by the Soma libations offered at sacrifices, or by the portion of the moon of which the gods are said to partake. The earth is nourished by the libations as the cause of rain, or by the moon as the lord of plants. The *Nakshatras* may mean the vessels that hold the libations, or may bear its usual sense of lunar asterisms.

Bráhmans know to be *Soma*, of that no one partakes.[1]

4. Concealed by means of coverings, protected by the *Bárhats*,[2] O SOMA, thou abidest listening to the grinding-stones; no terrestrial being partakes of thee.

5. When, O god, they quaff thee, then dost thou renew thyself again; VÁYU is the guardian of SOMA the maker of years and months.

Varga XXI. 6. RAIBHÍ[3] was her companion; NÁRÁṢAMSÍ her slave; SÚRYÁ's lovely dress was adorned by GÁTHÁ.

7. CHITTI (Mind) was the pillow, the Eye was the collyrium; heaven and earth were the box when SÚRYÁ went to her husband.

8. Hymns were the cross-bars (of the car); the *Kuríra* metre was the thong of the whip;[4] the AṢWINS were SÚRYÁ's groomsmen;[5] AGNI was the leader of the procession.

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[1] Sáyaṇa understands this as "no one partakes of it unless he has sacrificed." If Soma be taken as the moon, "no one" here will mean "no one but the gods."

[2] The *Bárhats* are the guardians of the Soma, *Swána*, *Bhrája*, *A'nghárya*, etc.

[3] [The words *Raibhí Nárásaṃsí* and *Gáthá* are personifications of song and praise. Sáyaṇa cites the Ait. Br. VI. 32 on the derivation of *Raibhí* from *rebh* "to sound."]

[4] [Or "tuft of hair." Cf. *go'opaṣá*, VI. 53. 9.]

[5] See Vol. I. p. 311, note [d], and p. 322, verse 5. Sáyaṇa cites the Aitareya Bráhm. IV. 7, and says that *Prajápati Savitṛi* (who are apparently identified) had offered his daughter *Súryá* to *Soma*, and that this appears from verse 9.

9. SOMA was desirous of a bride; the two AṢWINS were the two groomsmen when SAVITṚI gave SÚRYÁ, who was ripe for a husband, (to SOMA endowed) with intelligence.

10. Mind was her chariot, and heaven was the covering, the two shining (orbs) were the oxen when SÚRYÁ went to (her husband's) dwelling.[1]

11. Those two oxen yoked by the RICH and the SÁMAN march equally; the two wheels were thy ears; the moving path (was) in heaven. Varga XXII.

12. The two swift-moving wheels were thy pure (ears), VÁYU was the fastened axle, SÚRYÁ mounted the chariot of the Mind, going to her lord.

13. SÚRYÁ's bridal procession which SAVITṚI despatched has advanced; the oxen are whipped along in the MAGHÁ (constellations); she is borne (to her husband's house) in the ARJUNÍ (constellations).

14. When, AṢWINS, you came in your three-wheeled car soliciting the marriage of SÚRYÁ, then all the gods assented, and PÚSHAN (your) son chose (you as) his parents.

15. When, lords of water, you came to the giver-away (to get) SÚRYÁ, where was the one wheel of your car, where did you stand to make the gift?

16. SÚRYÁ, the *Bráhmans* know thy two-chariot Varga XXIII.

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[1] [Sáyaṇa, "when *Súryá* went to *Soma*."]

wheels in their season; the single wheel[1] that is concealed, the sages know it also.

17. I offer this adoration to SÚRYÁ, to the gods, to MITRA and VARUṆA, (and to all those) who are considerate to created beings.

18. These two (the sun and moon) wandering in thought one after the other, youthful, sportive, approach the sacrifice; one (of them) looks over all worlds, the other regulating the seasons is born repeatedly.

19. New every day (the moon) is born; the manifester of days he goes in front of the Dawns;[2] he distributes their portion to the gods as he goes; the moon protracts a long existence.

20. Ascend, SÚRYÁ, the chariot made of good *kiṃsuka* wood and of *ṣalmali*, multiform, decorated with gold, well-covered, well-wheeled; prepare the happy world of the immortals, thy marriage procession to thy husband.[3]

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[1] The two wheels being explained as the sun and moon, the third wheel is explained as the year. The whole passage (especially verse 13) seems to refer to some astronomical fact, theory or myth, which it is difficult to trace.

[2] Some, the commentator observes, apply the first half of the stanza to the sun; with this the words *ahnám ketuḥ* and *ushasám agram* better agree. But the moon is the manifester of days in the sense of regulating the time by *tithis* (lunar days).

[3] Colebrooke's Essays, vol. i. p. 222; his version is a little different. The verse is to be repeated when the bride goes to the house of the husband. [It would be better to take *amṛitasya*

21. Rise up from hence, for this (damsel) has a husband; I worship VIṢWÁVASU[1] with reverence and with hymns; seek for another maiden still dwelling in her father's house, decorated with ornaments; that is thy portion, know this (to be thy portion, take it) from thy birth. Varga XXIV.

22. Rise up from hence, VIṢWÁVASU; we worship thee with reverence; seek another maiden, one with large hips; leave the bride with her husband.

23. Smooth and straight be the paths by which our friends repair to the bride's father; may ARYAMAN, may BHAGA conduct us, and may the union of the wife and husband be easily accomplished, O gods.

24. I set thee free from the noose of VARUṆA, wherewith the adorable SAVITṚI had bound thee; in the place of sacrifice in the world of good deeds I unite thee, unharmed, with thy husband.[2]

25. I set thee free from thence, not from hence;[3] I place thee here firmly bound; grant, INDRA,

lokam, "the world of immortality," or "the abode of the Soma-juice," as the object of *á roha* "ascend."]

[1] [A Gandharva. See Vol. I. p. 180, note [d].]

[2] *Savitṛi*, it is said, employs *Varuṇa* to make bonds. The verse is to be repeated when the bridegroom undoes the bride's girdle; this ceremonial is not, however, observed in the rituals described by Colebrooke. [Nor is it mentioned in *Áṣwaláyana's Gṛihya-sútras*; see M. Müller's Ṛig-veda, vol. vi. Introd. p. 14.]

[3] *i.e.* from the father's family, not from the bridegroom's.

showerer, that this (damsel) may have excellent children, and be very fortunate.

Varga XXV. 26. May PÚSHAN lead thee hence, taking thee by the hand; may the AṢWINS convey thee away in their car, go to the dwelling (of thy husband) as thou art the mistress of the house; thou, submissive (to thy husband), givest orders to his household.

27. In this thy (husband's family) may affection increase with offspring, be watchful over the domestic fire in this house; unite thy person with this thy husband; and both growing old together govern your household.

28. Blue and red is (her form); KṚITYÁ[1] devoted (to her) is left behind; her kinsmen prosper, the husband is bound in bonds.

29. Put away the garment soiled by the body; give wealth to the *Bráhmans*; this KṚITYÁ having become endowed with feet, enters the husband's heart as his wife.

30. The (bridegroom's) body is lacking in beauty; shining with this wicked (KṚITYÁ), when he wishes to clothe his own limbs with his wife's garments.

Varga XXVI. 31. May the adorable gods drive back again to the place whence they came the diseases which follow from (other) people[2] the wife's golden bridal procession.

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[1] *Kṛityá* is the goddess practising magic, or Magic personified.

[2] [Sáyaṇa, "From the person who opposes us," or "from the person called Yama."]

32. Let not the robbers who approach the husband and wife reach them; may they by easy roads pass the difficulty; may enemies keep aloof.

33. Fortunate is this bride, approach, behold her; having given her your congratulations, depart to your several homes.

34. This (garment) is inflaming, it is pungent; it is like stale *Soma*; it is like poison; it is not fit to eat; the *Bráhman*, who knows SÚRYÁ, verily desires the bridal (garment).

35. Behold the forms of SÚRYÁ, the *áṣasana* (border-cloth), the *viṣasana* (head-cloth), the *adhi-vikartana* (divided skirt);[1] of these the *Bráhman* relieves her.

36. I take thy hand for good fortune, that thou mayest attain old age with me as thy husband; the gods BHAGA, ARYAMAN, SAVITṚI, PURANDHI have given thee to me, that I may be the master of a household. Varga XXVII.

37. PÚSHAN, inspire her who is most auspicious, in whom men may sow seed, who most affectionate

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[1] The explanation given of these terms is very unsatisfactory. *A'ṣasana* is explained as *túshádhána*, the receptacle of the fringe, and that, says Sáyaṇa, is of a different colour. *Viṣasana* is that which is to be placed on the head, that which is to be placed at the end of the fringe (or border); *Adhivikartanam*, the garment which they cut into three pieces. Grassmann treats these words as relating not to dress, but the cutting up of an animal. Ludwig follows Sáyaṇa.

may be devoted to us, and in whom animated by desire we may beget progeny.

38. (The GANDHARVAS) gave SÚRYÁ to thee, AGNI, with her bridal ornaments; do thou, AGNI, give (us) husbands our wife back again with male offspring.

39. AGNI gave the wife back again with life and splendour; may he who is her husband enjoying long life live a hundred years.

40. *Soma* first obtained the bride; the GANDHARVA[1] obtained her next; AGNI was thy third husband; thy fourth (husband) is born of man.

Varga XXVIII.

41. SOMA gave her to the *Gandharva*; the *Gandharva* gave her to AGNI; AGNI has given her to me and wealth and sons.

42. Abide here together; may you never be separated; live together all your lives, sporting with sons and grandsons, happy in your own home.

43. May PRAJÁPATI grant us progeny, may ARYAMAN unite us together until old age; free from all evil omens enter thy husband's abode, be the bringer of prosperity to our bipeds and quadrupeds.[2]

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[1] See Colebrooke's Essays, vol. i. p. 210: he always renders *Gandharva* in this *Súkta* as the Sun.

[2] According to the Scholiast, the three following stanzas are to be repeated when the bridegroom, on returning home with his bride, offers sacrifice with fire; see also Colebrooke, vol. i. p. 220.

44. (Look upon thy husband) with no angry eye, be not hostile to thy lord, be tender to animals, be amiable, be very glorious;[1] be the mother of males, be devoted to the gods, be the bestower of happiness, be the bringer of prosperity to our bipeds and quadrupeds.

45. INDRA, showerer, make her the mother of sons, pleasing (to her husband); give her ten sons; make her husband the eleventh.

46. Be a queen to thy father-in-law, be a queen to thy mother-in-law, be a queen to thy husband's sister, be a queen to thy husband's brothers.

47. May the universal gods unite both our hearts; may the waters unite them; may MÁTARIŚWAN, DHÁTRI and the bountiful (SARASWATÍ) unite both our hearts.[2]

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[1] Colebrooke, "be beautiful in thy person." The literal meaning is "very glorious," but there is possibly an allusion to the more than human power exercised by a truly virtuous wife; see the story of Satyavatí in the Mahábhárata

[2] Colebrooke translates the last half dozen words—"May the god of love, may the divine instructress, unite us;" as if he read *samuddeshṭri* for *sam u deshṭrí*. At the end of this hymn the following Khila occurs:—

"1. Mayest thou not be a widow for a hundred years, but for more than that mayest thou be an obedient wife, faithful to thy vows, and radiant, and illustrious.

2. May she bear many sons, and nowhere meet with misfortune: may thy husband, drinking Soma, ever be devoted to duty.

3. Be the mother of eight sons, be beloved by and faithful to

ADHYÁYA IV.

MAṆḌALA X. CONTINUED.

ANUVÁKA VII. CONTINUED.

SÚKTA II. (LXXXVI.)

The deity is INDRA; the *Ṛishi* of verses 1, 8, 11, 12, 14, 19 to 22 is INDRA; of verses 2-6, 9, 10, 15-18 INDRÁṆÍ; of verses 3, 7 and 13 VṚISHÁKAPI, the son of INDRA; the metre is *Pankti* of five padas.

Varga I. 1. [*Indra* speaks:] They have neglected the pressing of the *Soma*, they have not praised the divine INDRA at the cherished (sacrifices), at which the noble VṚISHÁKAPI becoming my friend rejoiced: (still) I, INDRA, am above all (the world).[1]

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thy husband, ever delighting the hearts of thy husband, father, and brother.

4. As INDRÁṆÍ is to INDRA, as ŚRIYÁ to VISHṆU, as GAURÍ to ŚANKARA, so be thou to thy husband.

5. As ANUSÚYÁ is to ATRI, as ARANDHATÍ to VASISHṬHA, as SATÍ to KAUŚIKA, so be thou too to thy husband.

6. Be confident, be cherished; BṚIHASPATI has given thee to me; being made the mother of progeny by me thy husband, live with (me) a hundred years."

This is manifestly not Vaidik; besides the style, which is sufficient in itself, the mention of *Gaurí* and *Śankara* is decisive.

[1] Sáyaṇa observes that the *Mádhavabhaṭṭas* [see M. Müller, vol. vi. Introd. p. xxv] ascribe this verse to *Indráṇí*, the wife of *Indra*, deprecating the preference given to *Vṛishákapi*. Sáyaṇa assigns it to *Indra*; verses 2 to 7 are clearly attributable to *Indráṇí*. [Ludwig attributes verse 3 to *Indra*.]

2. [*Indráṇí* speaks:] Thou, INDRA, much annoyed, hastenest towards VṚISHÁKAPI; and yet thou findest no other place to drink the *Soma*; INDRA is above all (the world).

3 What (favour) has this tawny deer VṚISHÁKAPI done to thee that thou shouldest like a liberal (benefactor) bestow upon him wealth and nourishment; INDRA is above all (the world).

4. This VṚISHÁKAPI whom thou, INDRA, cherishest as thy dear (son)—may the dog which chases the boar (seize) him by the ear (and) devour him; INDRA is above all (the world).

5. The ape[1] has spoiled the beloved *ghí*-adorned (oblations) made to me (by worshippers); let me quickly cut off his head, let me not be the giver of happiness to one who works evil; INDRA is above all (the world).

6. There is no woman more amiable than I am, nor one who bears fairer sons than I; nor one more tractable, nor one more ardent; INDRA is above all (the world). Varga II.

7. [*Vṛishákapi* speaks:] O mother, who art easy of access, it will quickly be as (thou hast said); may my (father) and thou, mother, be united; may it delight my (father) and thy head like a bird: INDRA is above all (the world).

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[1] There is a play here on the word "*kapi*," as "ape," and as a shorter form of *Vṛishákapi*.

8. [*Indra* speaks:] Thou who hast beautiful arms, who hast beautiful fingers, long-haired, broad-hipped, why art thou angry with our VṚISHÁKAPI, O thou wife of a hero; INDRA is above all (the world).

9. [*Indráṇí* speaks:] This savage beast (VṚISHÁKAPI) despises me as one who has no male (protector), and yet I am the mother of male offspring, the wife of INDRA, the friend of the MARUTS; INDRA is above all (the world).

10. The mother who is the institutress of the ceremony, the mother of male offspring, the wife of INDRA, goes first to the united sacrifice to battle, (and) is honoured (by the praisers): INDRA is above all (the world).

Varga III. 11. [*Indra* speaks:] I have heard that INDRÁṆÍ is the most fortunate amongst these women, for her lord INDRA, who is above all (the world), does not die of old age like other (men).

12. I am not happy, INDRÁṆÍ, without my friend VṚISHÁKAPI; whose acceptable oblation here, purified with water, proceeds to the gods; INDRA is above all (the world).

13. [*Vṛishákapi* speaks:] O mother of VṚISHÁKAPI,[1] wealthy, possessing excellent sons, possessing excellent daughters-in-law, let INDRA eat thy bulls,

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[1] *Vrishákapáyin* may also mean "wife of *Indra*"; *Vṛishákapi* being a name of *Indra*, as the showerer of benefits.

(give him) the beloved and most delightful *ghí*; INDRA is above all (the world).

14. [*Indra* speaks :] The worshippers dress for me fifteen (and) twenty bulls: I eat them and (become) fat, they fill both sides of my belly; INDRA is above all (the world).

15. [*Indráṇí* speaks :] Like a sharp-horned bull roaring amongst the herds, so may thy libation please thy heart, INDRA, (thy libation) which she who desires to please thee is expressing for thee; INDRA is above all (the world).

Varga IV.

16. The man who is impotent begets not progeny, but he who is endowed with vigour; INDRA is above all (the world).[1]

17. [*Indra* speaks :] He who is endowed with vigour begets not progeny, but he who is impotent; INDRA is above all (the world).

18. [*Indráṇí* speaks :] Let this VRISHÁKAPI, INDRA, take a dead wild ass,[2] (let him take) a knife (to cut it up), a fire-place[3] (to cook it), a new saucepan, and a cart full of fuel; INDRA is above all (the world).

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[1] This is the purport of the stanza, which I have not translated literally.

[2] Sáyaṇa explains *paraswantam* as *parasuram*, *i.e.* "one who who is of his own nature" (query, in this case an ape "kapi," see note 1, p. 234).

[3] [On the different meanings of *suná*, see Manu III. 68, referred to by M. M. Rig-Veda, vol. vi. p. 16.]

19. [*Indra* speaks :] Here I come to the sacrifice) looking upon (the worshippers), distinguishing the *Dása* and the *A'rya*;[1] I drink (the Soma) of the (worshipper), who effuses (the Soma) with mature (mind); I look upon the intelligent (sacrificer); INDRA is above all (the world).

20. Go home, VṚISHÁKAPI, to the halls of sacrifice (from the lurking-place of the enemy), which is desert and forest (how many leagues are there from there ?), and from the nearest (lurking-place); INDRA is above all (the world).

21. Come back, VṚISHÁKAPI, that we may do what is agreeable to thee; thou, who art the destroyer of sleep,[2] comest home again by the road; INDRA is above all (the world).

22. Rise up and come home, VṚISHÁKAPI and INDRA; where is that destructive beast, to what (region)[3] has (that beast), the exhilarator of men, gone? INDRA is above all (the world).

23. The daughter of MANU, PARṢU by name, bore twenty children at once; may good fortune, O arrow of Indra, befall her whose belly was so prolific; INDRA is above all (the world).[4]

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[1] [See, on the distinction between the *A'ryas* and *Dasyus* in the Rig-Veda, Muir's Sanskrit Texts, vol. ii. p. 374.]

[2] [*i.e.* the sun. See Nirukta, XII. 28.]

[3] Nirukta, XIII. 3.

[4] This is a somewhat unintelligible *Súkta*. The *Indra* of the burthen is according to Yáska (Nirukta, XIII. 3) the Sun.

SÚKTA III. (LXXXVII.)

The deity is AGNI the slayer of *Rákshasas*; the *Rishi* is PÁYU of the race of BHARADVÁJA; the metre of the first twenty-one stanzas is *Trishṭubh*, of the remaining four *Anushṭubh*.

1. I offer clarified butter to the powerful AGNI, the slayer of *Rákshasas*, I approach the most spacious dwelling, the friend (of worshippers); AGNI sharpening (his flames) is kindled by pious men; may he guard us from malignant spirits by day and by night. Varga V.

2. JÁTAVEDAS, who hast teeth of iron, consume the *Yátudhánas'*[1] flame when kindled, destroy the destructive (spirits) with thy tongue, cut up the eaters of flesh, and put them in thy mouth.

3. AGNI, the destroyer (of the *Rákshasas*), who hast two (rows of teeth), sharpening them both, apply them to (the *Rákshasas*, and preserve) both the upper and the lower (world); and march, radiant (AGNI, against the *Rákshasas*) in the firmament, seize the *Yátudhánas* with thy jaws.

4. AGNI, do thou, bending thy arrows by means of our sacrifices and praise, and sharpening the javelins with thy splendours, pierce with them the

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Vrishákapi also seems sometimes to bear the same meaning; in the vocabularies the name is applied to *Vishṇu*, *Siva*, and *Agni*; perhaps here *Agni* is intended as identified with *Áditya*.

[1] *i.e.* Rákshasas.

Yátudhánas to the heart, break their arms when raised against thee.

5. AGNI JÁTAVEDAS, cut through the skin of the *Yátudhána*, let thy destructive thunderbolt destroy him with its fire; sever his joints, may the flesh-desiring flesh-eater devour his mutilated body.

Varga VI. 6. Wherever thou now beholdest him, AGNI JÁTAVEDAS, whether standing or moving, or passing along the paths in the firmament, do thou, O shooter, sharpening (thy arrows), transfix him with thy shaft.

7. And defend me, JÁTAVEDAS, with thy darts when I am seized, (defend me) from the *Yátudhána* who has seized me; anticipating him, do thou, AGNI, blazing fiercely, slay him; may the swift flying vultures,[1] the flesh-eaters, devour him.

8. AGNI, youngest of the gods, announce (to me present) at this (thy sacrifice), which is thy *Yátudhána* who does this;[2] destroy him with thy kindled flame; beholder of men, consume him with thy brilliance.

9. Protect this sacrifice, AGNI, with thy sharp glance; lead it sage (AGNI) forward to (the acquisition of) riches; let not the *Yátudhánas* harm thee, beholder of men, the destroyer of *Rákshasas* blazing fiercely.

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[1] *Kshvinkáḥ*. Sáyaṇa, "noisy," or "a kind of bird."

[2] *i.e.* impedes our sacrifice.

10. Regard, beholder of men, the *Rákshasa* amongst the people; cut off his three heads; cut off his flanks with thy might; cut off the triple foot of the *Yátudhána*.

Varga VII.

11. AGNI JÁTAVEDAS, let the *Yátudhána*, who defeats thy truth with falsehood, come thrice into the confinement of thy flames; crushing him with thy might, drive him from the presence of (me) thy worshipper.

12. Cast, AGNI, upon the two roaring (*Rákshasas*) that eye wherewith thou beholdest the *Yátudhána* striking with his hoof;[1] like ATHARVAN with celestial radiance burn down the ignorant (*Rákshasa*), who assails truth with falsehood.

13. To-day, AGNI, when the married pair curse each other, when the praisers produce bitter words (in anger against each other), do thou pierce the *Yátudhánas* through the heart with thy arrow, which is generated from thy wrathful mind.

14. Destroy the *Yátudhánas* with thy scorching fire; destroy the *Rákshasas*, AGNI, with thy heat; destroy with thy radiance those who believe in vain gods, fiercely blazing, destroy the insatiable.

15. Let all the gods to-day destroy the murderous (*Yátudhána*); let our sharp imprecations encounter him; may the arrows hit the speaker of falsehood in a vital part; may the *Yátudhána* go into the bondage of the all-pervading AGNI.

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[1] Sáyaṇa, "with nails like hoofs."

Varga VIII. 16. The *Yátudhána* who fills himself[1] with the flesh of man, and he who fills himself with the flesh of horses or of other animals, and he who steals the milk of the cow—cut off their heads with thy flame.

17. The milk of the cow is annually produced, let not the *Yátudhána* consume it, O beholder of men; whichever of them would like to satiate himself with the ambrosia, do thou, AGNI, pierce that contending (*Rákshasa*) with thy flame in a vital part.

18. Let the *Yátudhánas* drink poison from the cattle; let the (*Rákshasas*) hard to overcome be cut to pieces for the sake of ADITI; may the divine SAVITṚI give them over (to destruction), may they be deprived of[2] the food of herbs.

19. Thou, AGNI, hast from old time opposed the *Yátudhánas*; the *Rákshasas* have never overcome thee in battles; burn the murderous flesh-eating (*Rákshasas*) one by one; let them not escape thy divine weapon.[3]

20. Do thou, AGNI, protect us on the south, on the north, on the west, and on the east, may these, thy undecaying, scorching, blazing (flames), consume the perpetrator of wickedness.

Varga IX. 21. Royal AGNI, who art a sage, protect us by

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[1] [So Sáyaṇa; but it might mean "who smears himself."]

[2] [Sáyaṇa, "may they take the food of herbs."]

[3] Sáma Veda, I. 1. 2. 3. 8.

thy wisdom on the west, on the east, on the south, on the north, do thou, O friend, who art undecaying, (preserve me), thy friend, to old age; do thou, who art immortal, (protect) us who are mortal.

22. We meditate, strength-born AGNI, on thee, the accomplisher (of rites), the sage, of fearful form, the destroyer of the treacherous day by day.[1]

23. Consume, AGNI, the treacherous *Rákshasas* with thy all-pervading sharp flame, with thy flame-pointed darts.

24. Consume, AGNI, these pairs of *Yátudhánas* and *Kimídins*;[2] I whet thee, O sage, the invincible one, with my praises; wake up.

25. Destroy, AGNI, with thy flame, the impetuous might of the *Yátudhána*; break the strength of the *Rákshasa*.[3]

SÚKTA IV. (LXXXVIII.)

AGNI in the form of VAIṢWÁNARA and SÚRYA are the deities conjointly; the *Rishi* is MÚRDHANVAT of the race of ANGIRAS, or of the race of VÁMADEVA; the metre is *Trishṭubh*.

1. The *Soma* oblation, undecaying and agreeable to the gods, which is offered to AGNI, who is cognizant of heaven, who touches the sky—for its Varga X.

[1] Yajur Veda, XI. 26.

[2] [A kind of *Rákshasas*. The name is thus derived by Yáska (Nirukta, VI. 11), "those who wander about saying *kim idánim* 'what now?' or *kim idam* 'what's this?'"]

[3] Sáma Veda, I. 1. 2. 5. 5.

nourishment, existence and support the gods supply (AGNI) the giver of happiness with food.[1]

2. The whole world swallowed up, hidden in darkness, was made manifest when AGNI was born; the gods, heaven and earth, the waters and the plants rejoiced in his friendship.

3. Sent by adorable gods I praise the undecaying and mighty AGNI, who by his radiance has spread forth the earth and this heaven, the two worlds and the firmament.

4. Who propitiated by the gods was the first offerer of oblations, whom his worshippers anoint with clarified butter—he, AGNI JÁTAVEDAS, quickly made that which can fly, that which can walk, that which is stationary, that which is movable.[2]

5. Inasmuch as thou abidest, AGNI JÁTAVEDAS, on the brow of the universe, together with the sun, we have come to thee with praises, with hymns, with prayers; thou art adorable, the satisfier of heaven and earth.

Varga XI. 6. AGNI is the head of all beings by night; then the sun rising early is born; (the wise know) this to be the wisdom of the adorable gods, that the swift-moving sun being intelligent moves through the firmament.[3]

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[1] Nirukta, VII. 25.

[2] Nirukta, V. 3.

[3] Nirukta, VII. 27. [*Apas* may mean *karma* "function": *máyá*, qu. "illusion" in the ordinary *laukik* sense.]

7. He who shines visible to all through his greatness radiant, having his station in the sky, resplendent in him, AGNI, the universal gods, the guardians of men's bodies, have presented an oblation with the voice of praise.[1]

8. The gods first generated the words of the hymn, then AGNI, then the oblation; he is the (object of the) sacrifice of these deities, the protector of the body; him the heaven knows, him the earth and the waters know.

9. AGNI whom the gods generated, in whom all beings have offered oblations—he, the straight-going, has warmed by his radiance, by his might, the earth and this heaven.

10. The gods have by praise engendered AGNI in the sky, who fills heaven and earth by his functions, they appointed the joy-bestowing AGNI to his threefold condition,[2] he brings the manifold plants to maturity.

11. When the adorable gods placed him and SÚRYA, the son of ADITI, in heaven; when the swift-moving pair (AGNI and VAIṢWÁNARA)[3] appeared, then all beings beheld them. Varga XII.

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[1] [*Súktavákena* may mean "with the words *idam dyává-prithiví*" (the words at the beginning of I. 185. 11).]

[2] That is, either to his place at the three daily sacrifices, or his position in heaven, the firmament, and earth, as the sun, lightning, and fire. Yáska (Nirukta, VII. 28) cites a Bráhmaṇa to the effect that AGNI, in his third capacity in heaven, is the sun.

[3] Yáska says the dawn and the sun, Nirukta, VII. 29.

12. The gods made AGNI VAIṢWÁNARA, the indicator of days, for the sake of the whole world, who stretched out the radiant dawns, and as he moves along scatters the darkness with his light.

13. The wise and adorable gods engendered the imperishable AGNI VAIṢWÁNARA; he overcame (with his light) the ancient swift-moving NAKSHATRA, the overseer of the adorable (deity),[1] mighty and great.

14. We glorify daily with praises the brilliant and sage AGNI VAIṢWÁNARA, the god who overcomes by his might both heaven and earth, (burning) both below and above.

15. I have heard that there are two paths for *Pitṛis*, gods and mortals; all this universe which is between the paternal (heaven) and the maternal (earth) proceeds on its way by these two (paths).[2]

Varga XIII.

16. The associated two (heaven and earth) support (AGNI) moving, born from the head,[3] sanctified by praise; diligent, rapid, radiant, he appears in the presence of all beings.

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[1] *Yakshasyádhyaksham* is of very uncertain purport. The Scholiast explains *yakshasya* as in the text, and *adhyaksham* as the perceptible, or the lord. Langlois renders it plausibly enough "the moon, the lord of the *Yakshas*," but query his authority for such a rank being assigned to *Chandra*; the lord of the *Yakshas* is *Kuvera*.

[2] Yajur Veda, XIX. 27; the two paths, the *pitṛiyáṇa* and the *devayána*, are described, Bhagavadgíta, VIII. 24 to 26, which Sáyaṇa cites.

[3] Or born from *Áditya*, the head, or chief, of all things.

17. When the lower and upper (fire)[1] disputed "which of us twain leaders of sacrifice knows the work best?" then the friends (the priests) were competent (to offer) sacrifice, they came to the sacrifice; who declares this?

18. How many[2] fires are there, how many suns, how many dawns, how many waters? I address you, O *Pitṛis*, not in rivalry, I ask you, sages, in order to know (the truth).

19. As long, MÁTARIŚVAN, as the swiftly-moving (nights) cover the face of the dawn, (so long) the *Bráhman*, the inferior sitting down (to perform the work) of the *Hotṛi*, approaching the sacrifice supports (the ceremony).

SÚKTA V. (LXXXIX.)

The deity is INDRA, the *Ṛishi* REṆU of the family of VIŚVÁMITRA, the metre is *Trishṭubh*.

1. Praise INDRA, the chief leader (of rites), whose glory surpasses the lustre (of others), and the ends of the earth; the sustainer of man, who exceeding the ocean in magnitude, fills (heaven and earth) with radiance. Varga XIV.

2. The heroic INDRA causes numerous rays of light to revolve as a charioteer (effects the rotation

[1] The lower fire is *Agni*, or the terrestrial fire; the upper is *Váyu*, or the intermediate fire.

[2] [Sáyaṇa cites VIII. 58. 2. See Vol. V. of this translation, Hymn X. of the Appendix, p. 426.]

of) the wheels of the chariot; he destroys by his radiance the black darkness like a restless active horse.

3. Sing along with me a new song, unceasing, surpassing heaven and earth, to him who like the *prishṭha* (praises), born at sacrifices, overcomes his enemies, INDRA who desires no friend.

4. I will utter praises to INDRA in unceasing flow, (I will send) waters from the depth of the firmament (to him) who has fixed heaven and earth on both sides by his acts as the wheels of a chariot (are fixed) by the axle.

5. Appeasing wrath, striking quickly, intimidating foes, doer of great deeds, armed with weapons, possessing the stale residue, SOMA[1] nourishes all the *Atasa* woods, they oppose no impediments against INDRA.

Varga XV. 6. Of whom neither heaven and earth, nor the water, nor the firmament, nor the mountains (are the obstructions) for him doth the *Soma* exude, when his wrath reaching his enemies destroys the strong and breaks the firm.

7. (INDRA) slew VṚITRA as an axe (cuts down) a tree; he demolished the cities (of the foes), he dug out the rivers; he shattered the cloud like a

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[1] Or "*Indra*." This verse is obscure, partly because the words are unusual, partly because there is a confusion between *Indra* and *Soma*. Yáska (Nirukta, V. 12) does not afford much aid.

new pitcher; with his allies (the MARUTS) he recovered the cattle.

8. Thou, INDRA, who art wise, punishest the guilt (of worshippers); thou cuttest off their sins as a sword (cuts off) the limbs (of victims); (thou cuttest off) the people who (ignorantly) injure the supporting (function) of MITRA and VARUṆA, (which is) as it were their close friend.

9. Against those who sinfully offend against MITRA, ARYAMAN, thy companions (the MARUTS) and VARUṆA, against these thy enemies sharpen, INDRA, showerer (of benefits), thy rapid showering radiant thunderbolt.

10. INDRA rules over heaven, INDRA rules over earth, over the waters, and over the clouds; INDRA rules over the great and over the wise; INDRA is to be invoked for the acquirement and preservation (of wealth).

11. INDRA is vaster than the nights, vaster than the days, vaster than the firmament or the receptacle of the ocean, vaster than the wind, or space or the ends of the earth; INDRA exceeds the rivers and mankind. Varga XVI.

12. May thy unbroken weapon, INDRA, proceed (against thy foes), like the banner of the shining dawn, like a stone cast down from heaven, pierce those whose friendship is deceitful with thy consuming loud-sounding (weapon).

13. The months attend upon INDRA as soon as born, the forests attend upon him, the plants, the

mountains, the affectionate heaven and earth, and the waters (attend upon) him.

14. Where was thy (shaft), INDRA, (which ought) to be hurled (against thy enemies) when thou didst cleave the *Rákshasas* hastening to war, and when the *Mitrakrús*[1] lay on the ground there in confusion like cattle at the place of immolation?

15. May those adversaries, INDRA, who press upon us, fiercely opposing us, and assembled in numbers, be overwhelmed with thick darkness, and may the bright (days) and nights overpower them.

16. Many oblations and praises of men exhilarate thee; do thou, praising this invocation of the *Ṛishis*, who hymn thee, and disregarding all other worshippers, come to us with thy protection.

17. May we, the descendants of VIṢWÁMITRA, sincerely praising thee, INDRA, by day for thy protection, obtain thy protecting (favours), may we obtain thy recent (favours).

18. We invoke in this conflict for our protection the pure, the opulent INDRA, the most heroic in the fight, hearing (our prayers), fierce, slaying the *Vṛitras* in battles, the despoiler of their wealth.

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[1] [Probably a kind of demon. Sáyaṇa, "those who treat their friends with cruelty."]

SÚKTA VI. (XC.)[1]

PURUSHA or soul is the deity; the *Ṛishi* is NÁRÁYAṆA; the metre is *Anushṭubh*, except in the last verse, in which it is *Trishṭubh*.

1. PURUSHA, who has a thousand heads,[2] a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers.[3]

Varga XVII.

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[1] This *Súkta*, commonly known as the Purusha-súkta, has been translated by Colebrooke, Misc. Essays, vol. i. p. 167, and by Burnouf, Introd. to the Bhágavata-Puráṇa, vol. i. p. cxxiii. It occurs entire in the Yajur Veda, XXXI. 1 to 16, and the Atharva Veda, XIX. 6. See, further, Muir's Sanskrit Texts, vol. i. pp. 6–11; vol. v. p. 36. Colebrooke renders *purusha* "embodied spirit." Sáyaṇa and Mahídhara concur in identifying it with *Viráj*, the aggregate of all living beings, spirit embodied in the egg of Brahmá, *i.e.* the universal spirit animating all creation.

[2] As one with all creatures, *Purusha* or *Viráj* may be said to have a thousand, or thousands of heads, eyes, etc., a thousand being put for an infinite number.

[3] Mahídhara gives the same explanation as Sáyaṇa, but adds that it may also mean that the human soul, extending from the navel, takes up its abode in the heart—a doctrine to be found in the Upanishad. Hence Colebrooke renders it "stands in the human breast"; compare Burnouf's version, "il occupe dans le corps de l'homme une cavité haute de dix doigts qu'il dépasse encore." All, however, that seems intended is that the supreme soul, having animated the universe, is moreover present in man, either in a minute form or of definite dimensions, a doctrine taught in the Upanishads and by the Vedántists.

2. PURUSHA is verily all this (visible world), all that is, and all that is to be; he is also the lord of immortality; for he mounts beyond (his own condition) for the food (of living beings).[1]

3. Such is his greatness;[2] and PURUSHA is greater even than this; all beings are one-fourth of him; his other three-fourths, (being) immortal, (abide) in heaven.

4. Three-fourths of PURUSHA ascended; the other fourth that remained in this world proceeds re-

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[1] Literally, "since he rises beyond by food." This may well admit of different explanations. Colebrooke has "he is that which grows by nourishment." Muir, "that which expands by nourishment." Burnouf has, "Car c'est lui qui par la nourriture (que prennent les créatures) sort (de l'état de cause) pour se développer (dans le monde);" which follows Sáyaṇa rather closely. Sáyaṇa explains *annena* as *práṇinám bhogyenánnena nimittabhútena*, and lower down adds, "Inasmuch as he assumes the condition of the world in order that sentient beings may enjoy the fruit of their acts (*práṇinám karmaphala-bhogáya*), that is not his true nature." The notion is that the supreme spirit, which in its own state is inert and undiscernible, becomes the visible world, that living beings may reap the fruit of their acts; and inasmuch as they may thereby acquire *moksha*, or final liberation, the supreme spirit is the lord or distributer of immortality. The word *anna*, "food," which constitutes the chief difficulty here, is used in the Upanishads in a very vague and mystical sense; see, for example, the *Muṇḍaka*, I. 8 [where it is translated "matter" by Max Müller, Sacred Books of the East, vol. xv. p. 28].

[2] *i.e.* the greatness of Purusha is as vast as the world of past, present, and future beings.

peatedly,[1] and, diversified in various forms, went to all animate and inanimate creation.

5. From him[2] was born VIRÁJ, and from VIRÁJ PURUSHA;[3] he, as soon as born, became manifested, and afterwards (created) the earth (and) then corporeal forms.

6. When the gods performed the sacrifice[4] with PURUSHA as the offering, then Spring was its *ghí*, Summer the fuel, and Autumn the oblation. Varga XVIII.

7. They immolated as the victim upon the sacred grass PURUSHA, born before (creation); with

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[1] Either in individuals by death and birth, or in the world by its temporary dissolution and renovation. The word *sáṣanáṣane* means those who eat and those who do not; that is, the two classes of created things, those capable of enjoyment, etc., as gods, men, animals, or incapable thereof, as mountains and rivers—conscious and unconscious creation. Sáyaṇa and Mahídhara concur in this explanation.

[2] [*Tasmát* probably means "from that one-fourth." Sáyaṇa explains it as "from the *Ádipurusha*."]

[3] Colebrooke has "the first man," reading probably *ádipurushaḥ*. Sáyaṇa and Mahídhara explain *purushaḥ* as meaning the presiding male or spirit, "life," the supreme spirit who by his delusion (according to Vedánta phraseology) created the body of *Viráj*, *i.e.* the egg of Brahma, and entered into it in the form of life. Burnouf reads *adhipurushaḥ*, and leaves the word untranslated. The Vedántists identify *Purusha* and *Paramátmá*, the *Vaiṣeshikas* oppose the two terms.

[4] According to Sáyaṇa the sacrifice here was imaginary, or mental (*mánasam*). This verse is verse 14 in the Yajush and in Colebrooke's translation.

him the deities who were *Sádhyas*[1] and those who were *Rishis* sacrificed.

8. From that victim, in whom the universal oblation[2] was offered, the mixture of curds and butter was produced, (then) he made those animals over whom VÁYU presides,[3] those that are wild, and those that are tame.

9. From that victim,[4] in whom the universal oblation was offered, the *Richas* and *Sámans* were produced; from him the metres were born; from him the *Yajush* was born.

10. From him were born horses and whatsoever animals have two rows of teeth; yea, cows were born from him; from him were born goats and sheep.

Varga XIX. 11. When they immolated PURUSHA, into how

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[1] *Sádhya*, meaning "competent to create," *i.e.* *Prajápati* and the rest.

[2] Burnouf, "le sacrifice où celui qui est le monde devient."

[3] *Váyavyán*. Sáyaṇa cites the Taitt. Brahm. III. 2. 1. 3. Colebrooke translates it, "who are governed by instinct." Burnouf, "aux animaux dont *Váyu* est la divinité."

[4] In this and the preceding verse the text has *tasmád yajñád*, which Burnouf translates simply "de ce sacrifice." Colebrooke, in the first place, has "from that simple portion surnamed the universal sacrifice" (*sarváhutaḥ*), meaning *Purusha* as the world, which is no doubt more correct; *yajña*, as in verse 7, meaning *yajñasádhana*, the material of sacrifice, *i.e.* the victim. *Purusha* is the spiritual cause and effect of material creation; it is from him, not from the ideal or real sacrifice, that all things originate.

many portions did they divide him? What was his mouth called, what his arms, what his thighs, what were his feet called?

12. His mouth became the *Bráhmaṇa*, his arms became the *Rájanya*, his thighs became the *Vaiṣya*; the *Súdra* was born from his feet.[1]

13. The moon was born from his mind; the sun was born from his eye; INDRA and AGNI were born from his mouth, VÁYU from his breath.[2]

14. From his navel came the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ear, so they constituted the world.

15. Seven were the enclosures[3] of the sacrifice,

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[1] Muir translates as follows: "The Brahman was his mouth; the Rájanya was made his arms; that which was the Vaiṣya was his thighs; the Súdra sprang from his feet." See his remarks, Sanskrit Texts, vol. i. p. 9. [Prof. Wilson had followed Muir, in the first half of the verse, but I have followed Sáyaṇa, seeing no difficulty in *kritaḥ*, which by attraction agrees with *rájanyaḥ* instead of *báhú*.—ED.]

[2] The reading of the Yajush differs here, and is followed by Colebrooke, "air and breath proceeded from his ear and fire rose from his mouth."

[3] *Sapta paridhayaḥ* is explained by Sáyaṇa as the seven metres, *Gáyatrí*, etc., and also as meaning the shallow trenches, three of which were dug round the *A'havaníya* fireplace, three round the northern altar, and the seventh ideally dug round the sun to keep off evil spirits. Hence Colebrooke renders the word "moats," and Burnouf "fossés." Mahídhara gives also another explanation, "the seven oceans," and this is the sense

thrice seven logs of fuel were prepared, when the gods, celebrating the rite, bound PURUSHA as the victim.

16. By sacrifice the gods worshipped (him who is also) the sacrifice; those were the first duties. Those great ones became partakers of the heaven where the ancient deities the SÁDHYAS abide.

ANUVÁKA VIII.

ADHYÁYA IV. CONTINUED.

SÚKTA I. (XCI.)

The deity is AGNI; the *Rishi* is ARUNA, the son of VÍTIHAVYA; the metre of the last verse is *Trishtubh*, of the rest *Jagatí*.

Varga XX. 1. DAMÚNAS,[1] being glorified by his diligent (worshippers), desiring food upon the footmark of ILÁ, is kindled in the chamber (of sacrifice), the offerer of every oblation, the object of veneration, the lord, the resplendent, friendly to him who desires his friendship.

2. Of manifest glory, he resorts as a guest to every house (of his worshippers) to every forest;

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adopted by the Persian as translated by Du Perron. The thrice seven pieces of fuel may typify the twelve months of the year, the five seasons, the three worlds and the sun, or it may mean the three classes of seven metres each.

[1] [*Damúnas* is an epithet of *Agni*, and is explained by Sáyana as "generous," or "submissive."]

friendly to man, like one repairing[1] to all men, he disregards them not; kind to all, he dwells amongst all men, (he presides over) every one.

3. Thou, AGNI, art vigorous with vigour, thou art active with acts (of piety), thou art wise with wisdom, knowing all things. Thou art the dispenser of wealth, thou abidest alone, thou art lord of the treasures of heaven and earth.

4. Sagacious AGNI, thou sittest at thy station suited to the sacrifice and anointed with butter at the foot-mark of ILÁ. Thy quick-moving rays are manifested like those of the dawns, beautiful as those of the sun.

5. Thy glories, AGNI, like the lightnings of the rain-cloud, are manifested many-tinted, like the manifestations of the dawn, when quitting the plants and the forests, thou gatherest on all sides food for thy mouth.[2]

6. The plants bear him as the embryo (conceived) in due season; the maternal waters bring forth AGNI; yea, the trees and the pregnant creepers bring him forth daily like to themselves.[3] Varga XXI.

7. When, agitated by the wind and quickly

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[1] *Vane vane sisriye takwavir iva* might be, "he lurks in every forest like a robber," as Langlois renders it.

[2] Sáma Veda, II. 3. 2. 7. 1.

[3] Sáma Veda, II. 9. 2. 3. 1. Sáyaṇa explains *samánam* as "equal to (or like) themselves, since he enters them as an embryo."

moving through the beloved (trees), thou spreadest about devouring the food, the imperishable energies of thee, AGNI, the devourer, rush forth like charioteers.[1]

8. (The priest) selects thee, (AGNI), the giver of intelligence, the accomplisher of the sacrifice, the invoker of the gods, the chief overcomer of foes, the councillor, alike verily at the lesser and at the greater oblation, and none other than thee.[2]

9. The performers of sacred rites, devoted, AGNI, to thee, select thee as the ministrant priest at sacrifices in this world, when the devout worshippers bearing oblations and strewing the clipt sacred grass offer thee food.

10. Thine, AGNI, is the function of the *Hotṛi*, thine the duly-performed function of the *Potṛi*, thine the function of the *Neshṭṛi*, thou art the *Agni*[3] of the sacrificer, thine is the office of the *Praśástṛi*, thou actest as *Adhwaryu*, and thou art the *Brahman* and the lord of the mansion in our abode.

Varga XXII. 11. The mortal, AGNI, who presents to thee, the immortal, fuel at the offering of the oblation—thou art his *Hotri*, thou goest on his errand (to

[1] Sáma Veda, II. 3. 2. 7. 2.

[2] Sáma Veda, II. 3. 2. 7. 3.

[3] [Properly "thou art the fire-kindler, or *Agnidhra*." See Vol. II. p. 209, where this verse occurs, but the translation slightly differs.]

the gods), thou directest (the ceremonial), thou offerest the sacrifice, thou actest as the officiating priest.[1]

12. May these laudatory words, these eulogistic verses, these voices (proceeding) from us, reach him the giver of wealth, JÁTAVEDAS; these wealth-desiring (words) in which when they are perfected, the perfecter delights.

13. I will address this new laudatory hymn to the ancient AGNI, who is gratified (by praise). May he hear us. May I be in the centre of his heart, to touch it, like a loving well-attired wife (in the heart) of her husband.

14. I offer[2] graceful praise with all my heart to AGNI, the drinker of water, whose back is sprinkled with *Soma*, the ordainer (of the rite), to whom vigorous horses and bulls and barren cows and sheep are consigned as burnt offerings.

15. The oblation has been poured, AGNI, into thy mouth, like butter into the ladle, like *Soma*-juice into the spoon. Bestow upon us riches conferring food, (comprehending) male progeny, excellent, renowned and abundant.

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[1] *i.e. Agni* is the *Brahm'n*, the *Yajamána* and the *Adhwaryu*.

[2] The Yajush (XX. 78) reads *janaya* "offer," being addressed, according to Mahídhara, to the Adhwaryu.

SÚKTA II. (XCII.)

The deities are the VISWADEVAS; the *Rishi* is SÁRYÁTA, the son of MANU; the metre is *Jagatí*.

Varga XXIII. 1. Ye (gods, adore) the charioteer of the sacrifice, the lord of men, the invoker of the gods, the guest of night, the resplendent (AGNI). Blazing amid the dry (bushes) preying upon the green, the showerer of desires, the banner (of light), the adorable, he reposes in heaven.

2. Both (men and gods) have made AGNI the speedy protector,[1] the upholder of duty, the accomplisher of the sacrifice; they have recourse to him (who is) vast as the sun, the precursor of the dawn, the son of the brilliant (VÁYU).

3. We desire that our notions of that adorable (AGNI) may be true, and that our oblations may be to him for food. When his formidable (flames) attain immortality, then may our priests scatter (oblations for the benefit) of the divine being.

4. The vast heaven, the spacious firmament, the glorious unbounded earth, (do) homage (to the AGNI) of the sacrifice; and INDRA, MITRA, VARUṆA, BHAGA, and SAVITṚI, whose strength is purified, unite to recognize (his excellence).

5. The rivers flow along with the rushing (son

[1] [Sáyaṇa explains *añjaspám* as *anjasá rakshakam* = speedily protecting. It is more probably "the drinker of the juice (or butter)."]

of) RUDRA, they sweep over the boundless earth; and with them[1] the circumambient (INDRA) sweeping over a wide space, roaring in the belly (of the firmament), sprinkles the whole world.

Varga XXIV.

6. The MARUTS, the sons of RUDRA, mixing with men, the hawks of the sky, the inhabitants of the cloud, (are) performing (their functions); with those horse-owning[2] deities, VARUNA, MITRA, ARYAMAN, and INDRA, the lord of horses contemplates (the rite).

7. Those who praise him find protection in INDRA; (those who praise him find) universal vision in the sun; (those who praise him find) manly vigour in the vigorous (INDRA);[3] those worshippers who diligently offer adoration to INDRA (acquire) the thunderbolt as their ally in the dwellings of men.

8. The sun urging his steeds (in obedience to) his (commands) delights (in his presence); every (god) is in fear of the powerful INDRA;[4] from the belly of the formidable sighing showerer (of benefits) the all-enduring irresistible (deity) thunders day by day.

9. Address praise to-day with reverence to RUDRA, the powerful, the destroyer of heroes, (who is ac-

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[1] [Sáyaṇa takes *yebhiḥ* as referring to the *Maruts*, the sons of *Rudra*, alluded to in the first line of the verse.]

[2] Or, possessing the Soma.

[3] This is Sáyaṇa's explanation, transposing the inflexions.

[4] [Sáyaṇa refers to the *Taittiriya Up.* II. 8.]

companied) by the mounted (MARUTS), the granters of wishes, together with whom he, propitious, possessing kinsmen, besprinkles (the worshippers) from heaven.

10. Inasmuch as BṚIHASPATI, the showerer (of benefits), and the kindred of SOMA (the VIṢWADEVAS), bestow food (for the support) of people, ATHARVAN was the first to invigorate (the gods) with sacrifices; with strength[1] the gods and *Bhṛigus* discovered (the cattle).

Varga XXV. 11. They, the heaven and earth, abounding with waters, the *Naráṣamsa* rite with its four fires,[2] YAMA, ADITI, the divine TWASHṬṚI, (AGNI) the giver of wealth, the ṚIBHUS, RODASÍ, the MARUTS, and VISHṆU are worshipped (by us).

12. And may the wise AHI of the firmament hear the copious (praise) of us eager (worshippers) at the offering of oblations; may the revolving sun

[1] [*i.e.* with the strength acquired from the sacrifice which they had eaten. This seems to be the meaning of the words which Sáyaṇa adds, "Having gone to the sacrifice made by Atharvan, they discovered the cattle." He refers to I. 83. 5. See above, Vol. I. p. 212.]

[2] [Sáyaṇa carelessly takes this as locative, as M. Müller says (p. 17), "excelling himself," (or out-Sáyaṇaing Sáyaṇa), Notice, however, the even greater recklessness of his explanation of verse 7 above, where I have let Prof. Wilson's translation, reflecting *Sáyaṇa's* blunders, remain unaltered, as it would have been impossible to translate that verse correctly without throwing Sáyaṇa overboard altogether.]

and moon dwelling in heaven, the earth and sky, comprehend by their intelligence (the purport) of this (our praise).

13. May PÚSHAN protect all our moveable (property), may VÁYU, the friend of the VIṢWADEVAS, the grandson of the waters, preserve us for the celebration of the sacrifice. Worship the wind, the soul of all, (to obtain) excellent (food); AṢWINS, who are worthy to be invoked, hear us on your way.

14. We glorify with praises AGNI, the self-famous, who dwells amongst these fearless beings; we praise the irresistible ADITI, together with all the wives (of the gods); we praise the young (lord) of night (the moon), we praise the friend of man (the sun), we praise (INDRA) the lord (of all).

15. ANGIRAS, the prior in birth, praises (the gods) here; the uplifted stones behold (the *Soma* of) the sacrifice: through which (stones) the sage INDRA has been exalted, (and his) thunderbolt brings forth excellent water, (producing) food on the watery way.

SÚKTA III. (XCIII.)

Deities as before; the *Ṛishi* is TÁNVA, the son of PṚITHU; the metre of the second, third, and thirteenth verses is *Anushṭubh*, of the ninth *Aksharasankhyayá Pankti*, of the eleventh *Nyankusáriṇí*, of the fifteenth *Purastádbṛihatí*, of the rest *Prastárapankti*.

Varga XXVI. 1. Heaven and earth, be great and spacious; mighty RODASÍ, be ever with us like wives; with these (your protections), protect us from (the foe who is) stronger (than we), with these protect us in the might (of our enemies).

2. That man pleases the gods at every sacrifice who, being most versed in protracted texts, worships them with gratifying (oblations).

3. Lords of all worlds, (give us) the abundant wealth of the gods; for (you) all are endowed with great glory, (you) all are to be worshipped at the sacrifices.

4. They are the lords of the ambrosia, adorable, —ARYAMAN, MITRA, the circumambient VARUṆA, RUDRA, who is hymned by the priests, the MARUTS, PÚSHAN, BHAGA.

5. And (you two AṢWINS) showering wealth, (ye) sun and moon, (lords) of the waters, equally rich, (come) by night to our abode, when[1] AHIRBUDHNYA sits down in their company in the firmamental (clouds).

Varga XXVII. 6. And may the divine AṢWINS, the lords of

[1] [Sáyaṇa takes *yad* as "who," referring to *Ahirbudhnya*.]

pure (water), and MITRA and VARUṆA protect us with their bodies; he (whom they protect) acquires ample riches, (and passes) through misfortunes as (a traveller through) a desert.

7. And may the RUDRAS, the AṢWINS, make us happy, (may) the universal gods, the lord of chariots, BHAGA, ṚIBHU, VÁJA, ṚIBHUKSHAṆA, the circumambient (VÁYU), and the omniscient (deities make us happy).

8. The mighty (INDRA) is resplendent (through the sacrifice), the joy of the worshipper is resplendent; vigorous are the two horses of thee rapidly approaching, whose hymn is unassailable (by the *Rákshasas*); (this) sacrifice is apart,[1] not human.

9. Make us, divine SAVITRI, free from shame; thou art praised (by the priests) of the opulent; may INDRA, accompanied by the bearers (of water),[2] unite the strength of us men here, like the chariot-wheel and reins.

10. Heaven and earth, grant to these our sons great renown, extending over all mankind; grant sustenance for the acquisition of strength, sustenance together with wealth for the overthrow (of enemies).

Varga XXVIII.

11. Mighty INDRA, do thou, who art well affected towards us, ever protect this worshipper wherever he may be, so that he may attain his desire; instruct me, VASU, by thy wisdom.

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[1] *i.e.* it is from heaven.

[2] Sáyaṇa adds "the Maruts."

12. May (the priests) strengthen this my hymn, the destroyer of the enemies (of the gods), of brilliant path like the rays in the sun, as the carpenter (sends forth) the upright car.

13. Those whose (praise) arrives, accompanied by wealth, of them it is (as) a golden (ornament), like manly powers in battle reaching the conclusion, as it were, without an effort.

14. This I proclaim in the presence of DUHSÍMA, PṚITHAVÁNA, VENA, the mighty RÁMA, and (other) opulent (princes): those who (come), having yoked five hundred (chariots), their affection for us is renowned on the road.[1]

15. Amongst them TÁNWA promptly demanded seven-and-seventy (cows), PÁRTHYA[2] demanded promptly, MÁYAVA demanded promptly.

SÚKTA IV. (XCIV.)

The deities are the stones used for bruising the Soma plant, and so extracting the sap. The *Rishi* is *Arbuda* the serpent, the son of *Kadrú*. The metre of the fifth, seventh, and fourteenth verses is *Trishṭubh*, of the rest *Jagatí*.

Varga XXIX. 1. Let these (stones) speak; let us reply to the

[1] [Sáyaṇa takes *asmayu* as nom. pl. and *viṣrávi* either as a noun or as an adjective agreeing with *stotram* understood. Both Grassmann and Ludwig take *asmayu* as used in the sense of a substantive. Cf. *honestum, bonum*, etc., in Latin.]

[2] The Scholiast here adds, of the family of *Yuvanáṣwa*, which makes the *Rishi* of the regal order. All three names probably refer to the same person, called in the *anukramaṇi Tánva Párthya*.

speaking stones, and do you (priests) utter (praise); when, ye solid, quick-moving stones, you utter the noise of praise together to INDRA, (then you become) full of the *Soma* juice.

2. They roar like a hundred, like a thousand (men); they cry aloud with green-tinted faces; obtaining the sacrifice, the pious stones through their piety partake of the sacrificial food, even before (AGNI), the invoker (of the gods).

3. They speak, they received into their mouth the sweet (*Soma* juice), they roar (like the eaters of flesh) over the roasted meat: chewing the branch of the purple tree, the voracious bulls have bellowed.

4. They cry aloud calling upon INDRA with the intoxicating effused (*Soma*), they took the sweet juice into their mouth, seized by the sister (fingers) the bold stones danced, filling the earth with shouts.

5. The well-gliding stones made a noise in the firmament; they danced (like) the black deer in the stall; they exude down from the upper stone the expressed (juice); white as the sun they yield abundant moisture.

6. Bearing the burthen of the sacrifice, yoked with (the *Soma*), they exerted themselves like spirited horses; when panting and extracting (the *Soma*), they cried aloud, their snorting is heard like that of horses. Varga XXX.

7. Worship (priests), those imperishable (stones)

which have ten workers, ten girths, ten yokes, ten agents, ten encompassers, which are possessed of ten burdens, which bear (the sacrifice).[1]

8. These stones, having ten reins, swiftly moving, their delightful whirling goes round; they first tasted the ambrosia of the fragment of food of the expressed Soma.

9. These devourers of *Soma* kiss INDRA's horses, milking forth the juice they repose upon the cow, INDRA having quaffed the sweet *Soma* juice milked forth by them increases, waxes broad, grows vigorous.

10. The *Soma* is your showerer (at the sacrifice); you are unharmed, (like those) abounding in food, you are constantly feeding; like the wealthy (possessed) of splendour, you, O stones, are beautiful (at the sacrifice of him) whose sacrifice you delighted in.

Varga XXXI. 11. Splitting, but unsplit, you, O stones, are untiring, unrelaxing, immortal, free from disease, undecaying, rising and falling, powerful, unthirsting, not generating thirst.

12. Your progenitors (the mountains), stable from age to age, desirous of repose, seek not to mix with (religious) assemblies; exempt from decay, enjoying

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[1] *Daśávanibhyaḥ*, etc., are governed by *archata*. Sáyaṇa takes *yuktáḥ* also as governed by *archata*, and takes *dhuraḥ* as instrumental dependent on *yuktáḥ*. The "ten workers," etc., are the ten fingers See Yáska, III. 9.

the *Soma*, flowing green (with *Soma*), they made heaven and earth resound with their clamour.

13. The stones proclaim it with their clamour at the issue of the *Soma*-juice, like the quick-protecting (chariots) on the road; like cultivators sowing the seed, they, devouring the *Soma*, mix it, and do not hurt it.

14. (The *Soma*) being effused at the sacrifice, they made a noise like (children) at play, striking their mother. Proclaim the praise of (the stone), which has effused (the *Soma*-juice); let the honoured stones revolve.

ADHYÁYA V.

ANUVÁKA VIII. CONTINUED.

SÚKTA V. (XCV.)

The subject is a dialogue between PURÚRAVAS and URVAṢI, who are therefore the *Ṛishis* severally of the verses ascribed to them; the *devatá* is the purport of the remarks of both *Ṛishis*; the metre is *Trishṭubh*.[1]

1. (PURÚRAVAS speaks:) Ho indignant wife, Varga I.

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[1] According to the legend narrated by Sáyaṇa, MITRA and VARUṆA, excited by the charms of URVAṢÍ, gave biith to AGASTYA, pronouncing at the same time an imprecation upon the nymph and condemning her to descend to earth and cohabit with a mortal. ILA, a Rája, having gone out hunting with the sons of MANU, came to a place where UMÁ, the daughter of the mountain, with her attendant nymphs, was worshipping ṢIVA. In punishment for his intrusion he was changed into a woman.

with mind (relenting), stay awhile, let us now interchange discourse. These, our secret thoughts,

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Having prayed to Ṣiva to be restored to manhood, he was referred to Deví, who allowed him to be alternately male and female, six months at a time. In the latter condition Budha, the son of Soma, became enamoured of her, and had a son by her, who was called Purúravas, and was Rája of *Pratishṭhána*. Purúravas became enamoured of Urvaṣí, who became his mistress on condition that if he should be ever naked in her sight except in bed she should return to heaven; he was also to take charge of two pet rams belonging to her. They lived together four years, when one night, hearing the bleating of the rams as they were being carried off by the gods, Purúravas sprang from the bed in pursuit, when a flash of lightning exhibited him to Urvaṣí naked. She consequently left him. Purúravas went in quest of her, and wandered about like one distracted, until he at length discovered her sporting with her fellow nymphs. He implored her to return, but she refused, calling him by various opprobrious names, as horse, brute, and the like [Sáyaṇa merely says *vajra*]. This is the occasion of the dialogue of the *Súkta*, in which, however, Urvaṣí does not express herself in such unlady-like language, nor are the other particulars of the legend adverted to, beyond an allusion to the past cohabitation of the Rája and the nymph, and the unwillingness of the former to let his mistress depart. Sáyaṇa's story is that of the *Puráṇas*, which is evidently different from that of the Veda. The story also of the drama, the *Vikramorvaṣí*, differs from the *Pauráṇik* [being itself derived from the Mahábhárata, Vol. I. p. 113; see Professor Cowell's Translation of the *Vikramorvaṣí*, Introd. p. iv. note.] Sáyaṇa quotes the *Vájasaneyaka*, or White Yajush, for the story, which varies apparently in some particulars, though not essentially. No *Súkta*, or portions of a *Súkta*, corresponding with the present, are found in the *Vájasaneyi Saṃhitá*.

whilst unspoken, did not yield us happiness even at the last day.

2. [URVAŚÍ:] What can we accomplish through such discourse? I have passed away from thee like the first of the dawns. Return, PURÚRAVAS, to thy dwelling. I am as hard to catch as the wind.

3. [PURÚRAVAS:] The arrow is not to be cast from the quiver for glory. I am no longer the impetuous despoiler of the cattle (of the enemy), nor of their hundredfold (riches). My prowess having lost its strength, (my might) no longer flashes forth; (my warriors) the terrifiers (of the foe) hear not my shout in battle.

4. [URVAŚÍ:] If, USHAS, this URVAŚÍ, offering food and wealth to her father-in-law, loves (her husband), she has repaired from the neighbouring house[1] to her husband's home, where she loved (her lord), being delighted night and day by his embraces.

5. Thrice a day, PURÚRAVAS, hast thou embraced me,[2] thou hast loved me without a rival; I have

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[1] [The word *antigṛiha* is apparently a ἅπαξ λεγόμενον. The Petersburg Dictionary explains it as "the space in front of the house." Sáyaṇa says it is "the house of dining (*bhojanagṛiham*) of the father-in-law, who" (? "which," reading *yach* for *yaḥ*) "is in the vicinity of the house of dining of her husband."]

[2] An allusion is probably intended to the three diurnal phases of the sun, his rising, culminating and setting, in which case *Purúravas* typifies the sun, and *Urvaṣí* either the sky or the day.

followed (thee) to thy dwelling, thou, hero, hast been the sovereign of my person.

Varga II. 6. [PURÚRAVAS:] SUJÚRṆI, ṢREṆI, SUMNA-ÁPI, HRADECHAKSHUS, GRANTHINÍ, and the swift-moving (URVAṢÍ who arrived) they, decorated and purple-tinted, did not go first, they lowed like milch-kine for protection.

7. [URVAṢÍ:] As soon as he was born the wives (of the gods) surrounded him, the spontaneously flowing rivers nourished him, for the gods reared thee, PURÚRAVAS, for a mighty conflict, for the slaughter of the *Dasyus*.[1]

8. [PURÚRAVAS:] When, becoming their companion, (PURÚRAVAS) the mortal associated with these immortal (nymphs) who had abandoned their bodies, they fled from me like a timid doe, like horses harnessed to a chariot.

9. When a mortal mixing with these immortal nymphs has converse with them with words and actions, they (becoming) ducks do not show their bodies,[2] like playful horses champing (the bit).

10. (URVAṢÍ) who shone like flashing lightning, bringing me the desirable dews (of heaven, has

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[1] Nirukta, III. 47.

[2] [Properly "they clean their bodies like ducks." It is curious to observe that *na* occurs three times in this verse, and is differently explained by Sáyaṇa on each occasion, the first as "and" (*nakáraḥ samuchchhayárthaḥ*), second as "not," and third as "like."]

appeared); a son able in act and friendly to man has been born; URVAŚÍ has prolonged my lengthened existence.[1]

Varga III.

11. [URVAŚÍ:] Thou hast been born thus to protect the earth; thou hast deposited this vigour in me; knowing (the future) I have instructed thee (what to do) every day; thou hast not listened to me; why dost thou now address me, neglectful (of my instruction)?

12. [PURÚRAVAS:] When shall a son (born of thee) claim me as a father, and, crying, shed a tear on recognizing (me)? What son shall sever husband and wife who are of one mind, now that the fire[2] shines upon your husband's parents?

13. [URVAŚÍ:] Let me reply. (Thy son) will shed tears, crying out and calling aloud when the expected auspicious time arrives;[3] I will send thee

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[1] Nirukta XI. 36.

[2] Sáyaṇa explains *Agni* as "the fire in thy heart, the embryo in the form of light," meaning perhaps the future son of *Urvaṣí* by *Purúravas*.

[3] [Sáyaṇa explains *ádhye* as *ádhyáte vastuni*, "the expected thing," *ádhye ṣiváyai* is, of course, dative. Perhaps the true translation is "Let me forbid him as he sheds tears (*i.e.* I will forbid him to shed tears); calling out he shall not weep for the fortunate solicitude (of his father)." It would seem that *Purúravas* urges as an argument for *Urvaṣí's* return that the son expected to be born (or? already born) will long for his father, and, if separated from him, will weep, to which *Urvaṣí* replies that the son will not weep because she will send him to *Purúravas*.]

that (child) which is thine in me,[1] depart to thy house, thou canst not, simpleton, detain me.

14. [PURÚRAVAS:] (Thy husband) who sports with thee may now depart, never to return, (depart) to proceed to a distant region. Either let him sleep upon the lap of NIRṚITI,[2] or let the swift-moving wolves devour him.

15. [URVAṢÍ:] Die not, PURÚRAVAS, fall not, let not the hideous wolves devour thee. Female friendships do not exist, their hearts are the hearts of jackals.

Varga IV. 16. When changed in form I wandered amongst mortals, I dwelt (with them) four delightful[3] years. I ate once a day a small quantity of butter; satisfied with that I now depart.

17. [PURÚRAVAS:] I, VASISHṬHA,[4] bring under subjection URVAṢÍ who fills the firmament (with lustre) and measures out the rain. May (PURÚRAVAS), the bestower of the auspicious rite, abide near thee; come back—my heart is burning.

18. [URVAṢÍ:] These gods said to thee, AILA,

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[1] *i.e.* let him die; *Nirriti* being either the earth or the goddess of ill.

[2] [*i.e.* which thou hast placed in my womb.]

[3] [Reading *praramayitriḥ* in Sáyaṇa. Max Müller has *púrayitriḥ*, *i.e.* satisfying. The correct translation of *rátriḥ*, etc., is, "I spent my nights there during four years."]

[4] According to the scholiast, *Vasishṭha* here is an epithet, "preëminently the giver of dwellings."

since thou art indeed subject to death, let thy progeny propitiate thy gods with oblations, thou shalt rejoice (with me) in heaven.

SÚKTA VI. (XCVI.)

The deities are INDRA's two bay horses. The *Rishi* is BARU of the race of ANGIRAS, or INDRA's son SARVAHARI; the metre of the twelfth and thirteenth verses is *Trishtubh*, of the rest *Jagatí*.

1. I glorified thy bay horses, INDRA, at the great sacrifice, I solicit the agreeable exhilaration of thee, the destroyer. May my praises attain to thee, whose form is yellow, who, with thy horses, showerest (water) like beautiful butter. Varga V.

2. Ye, who have praised the horse, the seat of INDRA, urging the horses so that (INDRA may reach) the divine assembly, do ye worship the horse-possessing might of INDRA, whom men delight with the golden-tinted *Soma*-juices as milch kine (with their milk).

3. That is his thunderbolt, yellow, made of iron, the destroyer (of foes), desirable, the destroyer (of foes),[1] it is in his hands; (he is) possessed of riches,

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[1] The main object of this Súkta is to ring the changes upon the words *hari*, *harita*, and the derivatives of *hri*, to take, and *harrya*, to desire. They are not always explained; but when they are, the explanations have no warrant but the conjectures of the commentator. Thus the *vajra* is *harita*, or it is *hari*, both explained as *haritavarna* "green-tinted," or it is *hari* in the sense of *satrúnám hantá*.

handsome-jawed, possessed of a shaft and anger which destroys (his foes)—many golden-tinted forms are mixed in INDRA.

4. He has been placed (by his worshippers) in the sky, like the banner (of light, the sun). His desirable bolt reaches (the foe) as the bay horses[1] (of the sun reach their aim) through speed. The iron (thunderbolt), with yellow jaws, which smote AHI, (he, INDRA), lord of horses, shone with a thousand lustres.

5. INDRA, with yellow locks,[2] when praised by ancient worshippers, thou didst desire the oblation; thou who art manifested of a golden hue desirest thy universal praise, thy peculiar and delightful (sacrificial) food.

Varga VI.

6. These two delightful bay horses bring the thunderer, the rejoicing and laudable INDRA, in his car to the exhilaration (of the *Soma*); for him the beloved one many libations of the yellow-tinted *Soma*-juices are stored up.

7. Yellow-tinted (*Soma*-juices) are stored up sufficient for his desires, the yellow-tinted juices urge his two swift bay horses for the stalwart

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[1] [Sáyaṇa takes *haritaḥ* twice over, first as singular=*haryataḥ*, and second as plural=*haritavarnáḥ*, or *adhváhartáraḥ*, "devouring the way."]

[2] [Sáyaṇa, "having horses whose hair is green." I have throughout substituted "bay," or "golden-tinted," or "yellow," for Sáyaṇa's *harita*.]

(INDRA). His (chariot) which rushes with spirited bay horses to the conflict, has reached his desire (the sacrifice) in which the *Soma* is presented.

8. The yellow-bearded, yellow-haired, iron-hearted INDRA, the drinker of the yellow (*Soma*-juice), who has been invigorated by the *Soma* which has to be quickly quaffed, who is rich in sacrificial food through his swift bay horses, may he drive his two bay horses safe through all difficulties.[1]

9. He whose bay horses alight (upon the *Soma*) like two ladles, whose yellow jaws tremble (with eagerness) for the sacrificial food, (is praised) when having drunk of the delicious exhilarating beverage in the prepared cup, he rubs down his bay horses.

10. The dwelling of the gracious (INDRA) is in heaven and earth; exhilarated by the *Soma* he rushes impetuously as a charger to battle.[2] The earnest prayer desires (INDRA endowed) with might; thou bestowest ample food on the devout (worshipper).

11. Thou (INDRA) who art the object of desire (fillest) heaven and earth with thy greatness, thou desirest grateful praise ever new and new; O Varga VII.

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[1] [Sáyaṇa explains *asmákaṃ duritáni, i.e.* "our sins."]

[2] [More correctly, "He neighed after the food like a horse." Sáyaṇa explains *hariván* as "possessing horses."]

powerful one, make manifest the desirable dwelling of the water[1] to the water-seizing sun.

12. Let thy horses yoked to the chariot bring thee, INDRA, the yellow-jawed, desiring (the sacrifice), to (the vicinity) of the worshippers; when thou, desiring the sacrifice, prepared by the ten fingers, drinkest of the collected sweet-flavoured *Soma*, (let them bring thee) to the battle.

13. Lord of horses, thou didst drink of previous libations, this sacrifice[2] is for thee alone; exhilarate thyself, INDRA, with the sweet *Soma*; showerer of copious rain, shower it into thy belly.

SÚKTA VII. (XCVII.)

Medicinal plants or herbs are the deities; the *Ṛishi* is BHISHAJ (the physician), the son of ATHARVAN; the metre is *Anushṭubh*.

Varga VIII. 1. I think of the hundred and seven applications of the brown-tinted plants, which are ancient, being generated for the gods before the three ages.[3]

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[1] Or, "of the cattle."

[2] *i.e.* the noon-day libation, which is for *Indra* only, the previous or morning offering he has shared with other divinities. Sáyaṇa refers to IV. 35. 7; see above, Vol. III. p. 191.

[3] The word *dhámáni*, which Sáyaṇa explains as the places to which herbs may be applied by way of unction, friction, sprinkling, etc., is explained by Yáska (Nirukta, IX. 28) as meaning either places, names or births. *Devebhyaḥ* may mean "the shining seasons." *Triyugam* may mean "the three seasons, spring, the rains, and autumn." This hymn occurs, with verses 20 and 21 transposed, in the Yajush, XII. 75-96, 101.

2. Mothers (of mankind) a hundred are your applications, a thousandfold is your growth; do you who fulfil a hundred functions make this my (people) free from disease.

3. Rejoice, plants, bearing abundant flowers and fruit, triumphing together (over disease) like (victorious) horses, sprouting forth, bearing (men safe) beyond (disease).

4. "Plants!" thus I hail you, the divine mothers (of mankind). I will give[1] to thee, oh physician, a horse, a cow, a garment—yea, even myself.

5. Your abode is in the *Aswattha*, your dwelling is established in the *Palása*,[2] you are assuredly the distributers of cattle,[3] inasmuch as you bestow them on the physician.

6. Where, plants, you are congregated like Varga IX.

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[1] Sáyaṇa explains *saneyam* by *dadámi*. Mahídhara (XII. 78) explains it by *sambhajeyam* "may I possess," and explains *purusha* as *yajña purusha*, "thou who presidest over the sacrifice."

[2] The *Aswattha* and *Paláṣa* trees bear a chief part in sacrifices, and are therefore said to be the abode of plants. Mahídhara (XII. 79) says the vessels in which the offerings are presented are made of the wood of these two. The *Aswattha* is the *Ficus Religiosa* and the *Paláṣa* (in the text *Parṇa*) is the *Butea Frondosa*.

[3] Sáyaṇa explains *gobhájaḥ* as *gavám bhájayitryáḥ*. Mahídhara renders *go* by *A'ditya* "you are partakers of the sun, *i.e.* plants offered to fire (or the offering thrown into the fire) approaches the sun."

princes (assembled) in battle, there the sage is designated a physician, the destroyer of evil spirits, the extirpator of disease.

7. The *Aṣwavatí*, the *Somavatí*, the *Úrjayantí*, the *Udojasa*[1]—all these plants I praise for the purpose of overcoming this disease.[2]

8. The virtues of the plants which are desirous of bestowing wealth issue from them, man, (towards) thy body like cattle from the pen.

9. Verily *Ishkṛiti*[3] is your mother, therefore are you (also) *Nishkṛitis*; you are flying streams; if (a man) is ill you cure him.

10. The universal all-pervading plants assail (diseases) as a thief (attacks) a cow-shed; they drive out whatever infirmity[4] of body there may be.

Varga X. 11. As soon as I take these plants in my hand

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[1] These, says Sáyaṇa, are the four principal plants. Mahídhara explains them as "the giver of horses (or of wealth), the yielder of Soma, the giver of strength (or life), the restorer of vigour." The last two might be termed "tonic" and "stimulant."

[2] [Lit. "for this person for his preservation."]

[3] *Ishkṛiti* is, according to Sáyaṇa, the same as *Nishkṛiti*, the unmaker or remedier of disease. Mahídhara (XII. 83) quotes the *Prátiśákhya* for a rule for dropping the *n* of an upasarga, *nish* becoming *ish*.

[4] Both commentators explain *rapaḥ* as *pápaḥ* "sin"; because disease is the consequence of sin either in this or in a previous existence.

making (the sick man) strong, the soul of the malady perishes before (their application) as (life is driven away from the presence) of the seizer of life.[1]

12. From him, oh plants, in whom you creep from limb to limb, from joint to joint, you drive away disease like a mighty (prince) stationed in the midst of his host.[2]

13. Fly forth, sickness, with the jay, with the blue jay, with the velocity of the wind, perish along with the iguana.[3]

14. Let each of you, plants, go to the other, approach the one (to the vicinity) of the other; thus being all mutually joined together, attend to this my speech.

15. Whether bearing fruit or barren, whether flowering or flowerless, may they, the progeny of Bṛihaspati, liberate us from sin.

Varga XI.

16. May they liberate me from the sin produced by curse, from the sin caused by Varuṇa, from the fetters of Yama, from all guilt caused by the gods.

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[1] Sáyaṇa gives an alternative explanation "as (lives are destroyed) from the seizing of lives, *i.e.* from the hunting of birds," etc.

[2] Mahídhara (XII. 86) gives an alternative explanation "as Rudra pierces the world with the central point of his trident."

[3] Mahídhara (XII. 87) takes *kikidívíná* as an epithet of *chásheṇa*, "making the cry kikí." He thinks there is an allusion to the several diseases arising from vitiated bile phlegm and wind.

17. The plants, falling from heaven, said, "The man, whom living we pervade, will not perish."

18. The plants which have the *Soma* for their king, and are numerous and all-seeing, of them thou (O *Soma*-plant) art the best; be very bountiful to the affectionate heart.

19. Plants, which have the *Soma* for your king, who are scattered over the earth, the offspring of BṚIHASPATI, give vigour to this (infirm body).[1]

20. Let not the digger hurt you, nor (the sick person) for whom I dig you up; may all my bipeds and quadrupeds be free from disease.

21. Both the plants that hear this (prayer), and those which are removed far off, all coming together, give vigour to this (infirm body).

22. All the plants, together with SOMA their king, declare, "We save him, O king, to whom the *Bráhman* administers (us)."

23. Thou (SOMA) art the best of the plants, to thee (all) trees are prostrate; may he be prostrate to us, who attacks us.[2]

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[1] Mahídhara (XII. 93) "to this drug that I have taken."

[2] Mahídhara interprets this "May the trees shelter you, and may he who is our foe become our own servant." The Yajush has four additional stanzas on the same subject (XII. 97–100).

SÚKTA VIII. (XCVIII.)[1]

BṚIHASPATI and the other gods are the deities; the Ṛishi is DEVÁPI, the son of ṚISHṬISHEṆA; the metre is *Trishṭubh*.

1. Repair, BṚIHASPATI, on my behalf to the gods, whether thou art MITRA, or VARUṆA, or PÚSHAN, or art associated with the ÁDITYAS, the VASUS, or the MARUTS—do thou cause PARJANYA[2] to send down rain for ṢANTANU. Varga XII.

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[1] The origin of this Súkta is a legend quoted by Sáyaṇa from the Nirukta (II. 10 *et seq.*). DEVÁPI and ṢANTANU were sons of ṚISHṬISHEṆA, of the *Kuru* family: the younger ṢANTANU became Rája, DEVÁPI having made choice of a life of penance. In ṢANTANU's kingdom there was no rain for twelve years—the consequence, according to the Brahmans who were consulted, of ṢANTANU's having improperly assumed the government while his elder brother, the more legitimate Rája, was living. He was desirous of resigning his authority, but DEVÁPI declined to accept the throne, saying, "Let me be your *Purohita*, and conduct your religious rites." The story is told in the *Vishṇu Puráṇa*, IV. 20. 7; Wilson, pp. 457, 458; in the *Mahábhárata* (Ádi Parva, 3750); in the *Bhágavata Puráṇa*, IX. 22. 14–17; and other *Puraṇas*, sometimes with the addition that DEVÁPI had disqualified himself from ascending the throne by the adoption of doctrines contrary to the Vedas, and consequently ṢANTANU remained Rája. According to the *Bhágavata* and *Matsya Puráṇas*, DEVÁPI is still alive at a place called *Kalápagráma*. This Súkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the *Purohita*, or family priest, and *Hotṛi* or sacrificing priest, of the other who is the Rája. [See Muir's Sanskrit Texts, vol. ii. pp. 143–150. Muir gives a translation of this hymn, verses 1–9.]

[2] [Sáyaṇa, "Rain down the pleasing cloud for *Ṣantanu*."]

2. Let a divine messenger quick and intelligent sent, DEVÁPI, by thee come to me. Come, BRIHASPATI, to me, turning towards me; I have in my mouth a brilliant eulogium for thee.

3. Put, BRIHASPATI, in my mouth a brilliant eulogium, prompt and free from defect, by which we two may obtain rain from heaven for ṢANTANU, the sweet drop (sent by thee) has entered (our voice).

4. May the sweet drops of rain fall upon us; grant us, INDRA, a thousand chariot-loads. Sit down, DEVÁPI, to thy duties as *Hotṛi*; in due season sacrifice to the gods, worship them with oblations.

5. The *Ṛishi* DEVÁPI, the son of ṚISHTISHEṆA, knowing how to propitiate the gods, has sat down to his functions as *Hotṛi*. He has brought down from the upper to the lower ocean the rain waters of heaven.

6. In this upper ocean the waters stood dammed up by the gods; set free by DEVÁPI, the son of ṚISHTISHEṆA, they were sent forth over the plains.

Varga XIII. 7. When DEVÁPI, the *Purohita* for ṢANTANU, engaged in his functions of *Hotṛi*, compassionating (him), solicited BṚIHASPATI, to whom the gods listen, who begs for rain, (BṚIHASPATI) being pleased gave him a voice.[1]

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[1] According to Yáska (Nirukta, II. 12), this means "*Bṛihaspati* communicated to him the address to *Agni* which follows."

8. AGNI, whom the mortal DEVÁPI, the son of RISHTISHENA, lighting thee, has kindled, do thou, being propitiated with all the gods, send down the rain-laden cloud.

9. Thee have ancient sages approached, with hymns; thee, O invoked of many, all worshippers (address) at sacrifices; (give) us thousands of chariot-loads, come to our sacrifice, lord of red horses.

10. These ninety-and-nine thousands of chariot-loads have been offered, AGNI, to thee; with them, O hero, nourish thy many bodies; and thus solicited send us rain from heaven.

11. Give, AGNI, these ninety thousands to the showerer, INDRA, as his share; knowing the paths traversed by the gods in due season place the AULÁNA (SANTANU) in heaven amongst the gods.

12. Demolish, AGNI, our enemies, demolish their strongholds, drive away disease, drive away the *Rákshasas*: from this ocean, from vast heaven, send down upon us here abundance of rain.

SÚKTA IX. (XCIX.)

The deity is INDRA; the *Rishi* is VAMRA, the son of VIKHÁNASA; the metre is *Trishtubh*.

1. What marvellous (wealth), comprehensive and laudable, dost thou, INDRA, knowing (what is needed), bestow upon us for our advantage? What gift (has been made to us) upon the development

Varga XIV.

of his strength? He fabricated the *Vṛitra*-slaying thunderbolt, and let the waters flow.

2. Armed with the bright lightning he repairs to the (scene of) adoration; endowed with might he has seated himself on the spacious place (of sacrifice). He (is) triumphant with his companions (the MARUTS); the wiles of his seventh brother[1] do not (prevail) at the rite.

3. Going to the battle, marching with easy gait, desiring the spoil, he set himself to the acquisition of all (wealth). Invincible, destroying the Phallus-worshippers,[2] he won by his prowess whatever wealth (was concealed in the city) with the hundred gates.

4. The victorious INDRA, coming amongst the clouds, quickly moving, offers the abundant waters on the rich (plains) where his associates (the rivers) footless, and without conveyances, having pitchers for horses, pour out water like *ghí*.

5. May he, our unsolicited benefactor, the mighty one, from whom blame is far removed, come with

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[1] [Sáyaṇa does not take *bhrátuḥ* as brother, but as one who has to share in distribution.] The seventh is the seventh of the *Ádityas*, *Dhátṛi*, etc. Perhaps the Rákshasa *Heti* is meant.

[2] The expression *ghnan śiśnadeván* is very remarkable, both as denoting the contemporary worship of the Linga and its opposition to Brahmanism. Sáyaṇa explains the word *śiśnadeván* as meaning incontinent, licentious. [See Muir's Sanskrit Texts vol. iv. p. 346.]

the RUDRAS, having quitted his dwelling. I think of the two (parents) of VAMRA, who are free from fever. Having obtained (the enemy's) food, he called aloud whilst stealing it.

6. The sovereign INDRA attacking him overcame the loud-shouting, six-eyed, three-headed *Dása*, and TRITA, invigorated by his strength, smote the water-laden (cloud)[1] with his iron-tipped finger.

7. Raising himself on high, he launched his arrow against the malignant aggressive foe. He, the chief leader of men, manifested favourably for our (aid), laudable, slew the bodies (of the enemies) in the slaughter of the *Dasyus*. Varga XV.

8. Like the aggregated cloud desiring to pour water on the pasturage, he found the way to our dwelling: when he approaches the *Soma* with his limbs, like a hawk with heel of iron he smites the *Dasyus*.

9. Let him overthrow[2] the mighty with powerful (weapons); he destroyed ŚUSHṆA for the sake of the liberal KUTSA; he humiliated KAVI,[3] who praised him, who was the giver of form to INDRA and his men.

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[1] Lit. "the boar."

[2] [*Asya* is properly "his," and goes with *ṣavasánebhiḥ*. But Sáyaṇa explains it as *asyatu*, "let him throw."]

[3] Sáyaṇa says, Kavi here means Uṣanas, the son of Kavi. In what sense he gave form to Indra is not explained. He is nowhere mentioned as one of the *Prajápatis*.

10. Bountiful (to his worshippers) with his (MARUTS) friendly to men, wonderful with his brilliancies, having magical power like VARUṆA, he was known as desirable, protecting the seasons he destroyed ARARU,[1] who was four-footed.

11. ṚIJIṢWAN, the son of UṢIJA with INDRA's praises shattered the cow-pen of PIPRU with the thunderbolt; when, having expressed (the *Soma*) the venerable sage recited his praises, (INDRA) proceeding against the cities (of the enemy) triumphed with his body.

12. In this manner, O mighty (INDRA), VAMRAKA approached INDRA on foot, to bring an ample oblation. May he, being approached, grant us prosperity, may he bring us food, drink, a secure dwelling and all (good things).

ANUVÁKA IX.

ADHYÁYA V. CONTINUED.

SÚKTA I. (C.)

The deities are the VIṢWADEVAS; the *Rishi* is DUVASYU, the son of VANDANA; the metre is *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga XVI. 1. Consume, affluent INDRA, (the foe that is) like thee (in might); praised on this occasion, do thou who art the drinker of the libation be favourable

[1] According to Sáyaṇa, an Asura.

to our advancement. May SAVITṚI, with the gods, defend our sacrifice; we long for the universal[1] ADITI.

2. Offer to (INDRA) the cherisher (of all) the share suited to the season; (offer it) to VÁYU, the drinker of the pure (*Soma*), who clamours as he travels, who obtains a draught of white milk; we long for the universal ADITI.

3. May the divine SAVITṚI generate well-dressed food for our sincere *yajamána* as he offers the libation, so that we may be in good favour with the gods; we long for the universal ADITI.

4. May INDRA be favourably disposed towards us every day, may the royal *Soma* accept our praise, so that they may bestow upon us friendly treasures; we long for the universal ADITI.

5. By his laudable strength INDRA supports my limb; thou, BṚIHASPATI, art the prolonger of my life. May the sacrifice, the sage MANU, (being) our protector, (grant) us happiness. We long for the universal ADITI.

6. The divine force of INDRA is well constructed; AGNI (abides) in our dwelling, the praiser of the gods, the receiver of oblations, the sage, and is worthy of sacrifice at the altar, beautiful, and most nigh (to us). We long for the universal ADITI.

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[1] *Sarvatáti* is explained by Sáyaṇa as meaning "all," *táti* being a pleonastic affix, or as "all-pervading," from *tai*, to extend.

Varga XVII. 7. We have not done any great evil in secr
from you, nor any open (action) causing the ang
of the gods, O ye givers of wealth; let not,
gods, (the possession) of an unreal form[1] be o
(lot). We long for the universal ADITI.

8. May SAVITṚI drive away (our) disease, ma
the mountains keep off our most heinous (sin
where the stone (the effuser) of the sweet juice
abundantly praised. We long for the univers
ADITI.

9. May the stone be uplifted, gods, when I mal
the libation; disperse all my secret adversarie
the god SAVITṚI is our adorable protector. W
long for the universal ADITI.

10. Eat abundant fodder in the pasture, O cow
who are anointed in the hall of sacrifice in t
cowstall; may (your) body be the remedy for (ou
body.[2] We long for the universal ADITI.

11. INDRA is the fulfiller of pious acts, t
glorifier of all, the guardian of the offerers

[1] According to the Scholiast this means, "Let us not ha
a human body after this life."

[2] *i.e.* may the body of the cow offered in sacrifice be t
expiation for the body of the sacrificer, enabling him to att
swarga. Or may the milk be the corrective of the Soma
[The simple translation "may the body itself be the bod
cure," seems more correct, as giving the force of *eva*; but t
connexion of thought with the first line of the verse is n
obvious.]

libations, the auspicious forethought, for his libation the divine pitcher is filled (with *Soma*). We long for the universal ADITI.

12. Thy splendour, INDRA, is wonderful, fulfilling our pious acts, desirable; thy efforts replenishing the wealth of thy worshippers are irresistible; (therefore) DUVASYU hastens in front of the victim cow, (leading it) with a straight cord.

SÚKTA II. (CI.)

The deities are the VIŚWADEVAS, or the subject of the hymn is the praise of the *Ritwijas*; the *Rishi* is BUDHA, the son of SOMA; the metre of verses 9 and 12 is *Jagatí*, of 4 and 6 *Gáyatrí*, of 5 *Brihatí*, of the rest *Trishṭubh*.

Varga XVIII.

1. Awake, friends, being all agreed; many in number, abiding in one dwelling,[1] kindle AGNI. I invoke you, DADHIKRÁ, AGNI, and the divine USHAS, who are associated with INDRA, for our protection.

2. Construct exhilarating (hymns), spread forth praises, construct the ship which is propelled by oars, prepare your weapons, make ready, lead forth, O friends, the herald, the adorable (AGNI).

3. Harness the ploughs, fit on the yokes, now that the womb of earth is ready sow the seed therein, and through our praise[2] may there be

[1] Lit. "in one nest"; Sáyaṇa, "in one hall." It might be thought that some convent-like institution is intended.

[2] Mahídhara (Yajush, XII. 68) connects *girá* with the first line, "Sow the seed with praise, with a prayer of the Veda"; he explains *śrushṭi* as rice, and other different kinds of food.

abundant food; may (the grain) fall ripe towards the sickle.

4. The wise (priests) harness the ploughs, they lay the yokes apart, firmly devoted through the desire of happiness.[1]

5. Set up the cattle-troughs, bind the straps to it; let us pour out (the water of) the well, which is full of water, fit to be poured out, and not easily exhausted.

6. I pour out (the water of) the well, whose cattle-troughs are prepared, well fitted with straps, fit to be poured out, full of water, inexhaustible.

Varga XIX.

7. Satisfy the horses, accomplish the good work (of ploughing), equip a car laden with good fortune, pour out (the water of) the well, having wooden cattle-troughs, having a stone rim, having a receptacle like armour, fit for the drinking of men.

8. Construct the cow-stall, for that is the drinking-place of your leaders (the gods), fabricate armour, manifold and ample; make cities of iron and impregnable; let not the ladle leak, make it strong.

9. I attract, O gods, for my protection, your adorable, divine mind, which is deserving of sacrifice and worship here; may it milk forth for us like a large cow with milk, giving a thousand streams, (having eaten) fodder and returned.

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[1] Mahídhara (Yajush, XII. 67) takes *sumnayá* in a less selfish sense, "to give pleasure to the gods."

10. Pour out the golden-tinted *Soma* into the bowl of the wooden cup, fabricate it with the stone axes, gird it with ten bands, harness the beast of burden to the two poles (of the waggon).

11. The beast of burden pressed within the two waggon-poles, moves as if on the womb of sacrifice having two wives. Place the chariot in the wood, without digging store up the juice.

12. INDRA, ye leaders, is the giver of happiness, excite the giver of happiness, stimulate him, sport with him for the acquisition of food, bring down here, O priests, INDRA, the son of NISHṬIGRÍ,[1] to drink the Soma juice.

SÚKTA III. (CII.)

The deity is DRUGHAṆA or INDRA; the *Ṛishi* is MUDGALA, the son of BHARMYAṢWA; the metre of the first, third, and twelfth verses is *Bṛihatí*, of the rest TRISHṬUBH.

1. May (INDRA) by his prowess protect thy waggon (MUDGALA) that has no companion,[2] defend us, O invoked of many, in this memorable conflict in the recovery of our wealth. Varga XX.

2. The wind raised her vesture when she won a thousand waggon-loads. MUDGALÁNÍ was the

[1] *Nishṭigrí* is said to be a name of *Aditi*.

[2] According to the legend the oxen of MUDGALA were carried off by thieves, except one old ox. This the *Ṛishi* harnessed to his waggon, and set out in pursuit, casting, as he went, his club in front of him. It conducted him to the robbers, and he got back his cattle.

charioteer in the quest of the cattle, the army of INDRA recovered (the spoil) taken in battle.

3. Restrain, INDRA, the thunderbolt of the malignant threatening (foe); ward off, MAGHAVAN, the secret weapon (of our foe), be he *Dása* or *Árya*.

4. Rejoicing, he drank up the pool of water, he cleft the mountain peak, he went against the enemy; endowed with vigour, eager for fame, assailing the quick-moving (foe), he seized him with his two arms.

5. Approaching the bull, they made him roar in the midst of the battle. I, MUDGALA, have thereby gained in war hundreds and thousands of cattle well-pastured.

6. The bull has been yoked for the destruction of the enemy; his long-haired yoke-fellow made him roar; rushing on with the waggon of the irresistible yoked (bull), the warriors coming forth went to MUDGALÁNÍ.

Varga XXI.

7. The sage (MUDGALA) has fitted up the frame of the waggon, he has harnessed the bull, training him to his work: INDRA protected the lord of the inviolable (cows), the buffalo rushed along with speed.

8. Wielding the goad (INDRA) with the braided hair proceeded happily, fastening the strap to the wood (of the waggon); distributing riches to many people, caressing the oxen he acquired vigour.

9. Behold this club, the ally of the bull, resting

in the midst of the conflict, with which I, MUDGALA, have won hundreds and thousands of cattle in war.

10. Who has thus beheld the evils nigh at hand? The (bull) which they yoke, they stop; to him they bring neither fodder nor water. Being above (the bull) he bears the chariot-pole announcing (victory to his lord).

11. As a wife who has been abandoned rejoices to find her husband, as a cloud expanding when pouring forth rain with the aid of the earth's disc; with her eager (to recover the cattle) for our charioteer, may we win (the prize), may good fortune, together with food, be given to us.

12. Thou, INDRA, art the eye of the eye of the whole world, when, showerer (of benefits), urging on thy two vigorous steeds, harnessed to the car, thou engagest in battle.

SÚKTA IV. (CIII.)[1]

The deities are various, BRIHASPATI is that of the fourth verse, APVÁ, the goddess presiding over sin, of the twelfth, INDRA of the rest, or the MARUTS may be the deities of the thirteenth; the *Rishi* is APRATIRATHA, the son of INDRA; the metre of the last verse is *Anushtubh*, of the rest *Trishtubh*.

1. The fleet-going INDRA, like a formidable bull sharpening (his horns), the slayer of foes, the Varga XXII.

[1] The whole of this Súkta occurs in the Yajush, XVII 33–44 and 46, and in the Sáman, II. 9. 3. 1. 1 and following verses. The last phrase is also given by Yáska, Nirukta, I. 15.

exciter of men, loud-shouting, ever-vigilant, the chief of heroes overthrew at once a hundred hosts.

2. With INDRA the loud-shouting, the vigilant, the victorious, the warlike, the unconquerable, the daring, the hurler of arrows, the showerer, (as your ally) conquer ye warriors, ye leaders, that (hostile host) and overcome it.

3. INDRA, with the arrow-bearing (MARUTS), armed with swords, the subduer, the warrior, who encounters a multitude (of foes), who conquers those who encounter him, the drinker of the *Soma*, the strong-armed, having a powerful bow, who shoots with well-aimed arrows (conquer with his help).[1]

4. Come with thy chariot, BṚIHASPATI, who art the slayer of *Rákshasas*, discomfiting thy enemies, crushing (hostile) hosts and demolishing (them), victorious in battle, be the defender of our chariots.

5. Known by his strength, mighty, heroic, overpowering, vigorous, enduring, fierce, attended by heroes, attended by mighty men, the offspring of strength, the possessor of water,[2] do thou, INDRA, ascend thy triumphant chariot.

6. Imitate in heroism, ye kindred warriors, follow,

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[1] So Sáyaṇa supplies the ellipsis; Mahídhara supplies "may he protect us."

[2] Mahídhara explains *govit* as "knowing or accepting the song of praise."

friends, in prowess this INDRA, who is the breaker of mountains, the acquirer of water, armed with the thunderbolt, conquering the swift (foe), destroying (the enemy) by his might.

7. May INDRA, bursting open the clouds with force; pitiless, heroic, with hundredfold anger, invincible, the overthrower of armies, irresistible, protect our armies in battles.

Varga XXIII.

8. May INDRA be the leader of these (hosts), may BṚIHASPATI, DAKSHIṆÁ,[2] YAJÑA, and SOMA go before, let the MARUTS march in the van of the destroying and victorious armies of the gods.

9. (May) the mighty force of the showerer INDRA, of the royal VARUṆA, of the ÁDITYAS and MARUTS (be ours). The shout of the magnanimous and victorious deities, the subverters of worlds, has arisen.

10. Excite, MAGHAVAN, my weapons, (excite) the spirits of my heroes: slayer of VṚITRA, let the speed of the horses be accelerated, let the noises of the chariots be increased.

11. When the banners are intermingled, may INDRA be our (defender), may those arrows which

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[1] Or of clouds; or, according to Mahídhara, of Gotras (a race of Asuras). *Gotrabhit* properly means "breaking into the cow-stall."

[2] According to Mahídhara this is not a proper name; he interprets "May the *Yajña-purusha* (i.e. *Vishṇu*) go on the right and *Soma* go before."

are ours be victorious, may our warriors be triumphant; gods, protect us in battles.

12. Bewildering the mind of our foes, APIVÁ,[1] seize their limbs and depart, proceed against them, burn in their hearts with sorrow, let our enemies be covered with thick darkness.

13. Advance, warriors, and conquer; may INDRA grant you happiness, may your arms be strong, so that you may be invincible.

SÚKTA V. (CIV.)

The deity is INDRA; the *Ṛishi* ASHṬAKA, the son of VIṢWÁMITRA; the metre *Trishṭubh*.

Varga XXIV. 1. The *Soma* has been effused for thee, (INDRA), the invoked of many, come quickly to the sacrifice with thy two bay horses; our praises recited by the wise, moving quickly, are addressed to thee; drink, INDRA, of the libation.

2. Lord of bay steeds, drink at this ceremony of the juice that has been shaken up with the water, fill thy belly with the libation offered by the priests, which the grinding-stones desired to express for thee, INDRA; do thou who art carried by hymns enhance thy exhilaration with these (hymns).

3. Lord of bay steeds, showerer (of benefits),

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[1] According to Sáyaṇa *Apivá* is a goddess; according to Mahídhara it means sickness or fear. Yáska derives it from *apavi* "who deprives of enjoyment." [See Weber's Indische Studien, IX. 482, referred to by M. Müller.]

I send thee strong good drink that thou mayest proceed; INDRA, who art glorified for thy prowess, be exhilarated at this (ceremony) with praises, with all rites.

4. Powerful INDRA, they stood in the dwelling of the man (who instituted the rite), enjoying food together with offspring,[1] through thy protection and prowess, desiring thee, knowing the ceremonies, glorifying thee, and partaking of the exhilaration.

5. Lord of bay horses, by the right guidance of thee who art deservedly praised, the bestower of happiness, the illustrious, the men thy praisers, O INDRA, have acquired thy most gracious assistance for excelling (other suppliants) through thy favours.

6. Lord of bay horses, come with thy two bays to our adorations to drink of the effused *Soma*-juice; the sacrifice, INDRA, reaches to thee who art enduring; cognizant of the sacrifice, thou art the donor of the reward. Varga XXV.

7. Our praises celebrate the irresistible INDRA, the dispenser of abundant food, the overcomer of enemies, the delighter in the libation, the possessor of opulence, the well-praised; the adorations of the worshipper glorify (him).

8. The seven divine meandering rivers with which thou, INDRA, the destroyer of cities, re-

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[1] [Sáyaṇa takes *prajávat* from the second line as an epithet of *vayaḥ*, "food having progeny."]

plenishedst the ocean, flow unimpeded; thou didst discover the nine-and-ninety flowing rivers (and their) path for gods and men.

9. Thou didst release the great waters from the malignant (obstructer), thou wert the only god who watched over them; with those waters which thou hast employed for the destruction of VṚITRA, mayest thou, all-vivifying[1] INDRA, cherish thine own person.

10. INDRA is the chief of heroes, the doer of great deeds, to whom praise is well offered; yea, and the voice of praise lauds him the invoked of many. He slew VṚITRA, he created light; ṢAKRA, the conqueror, has overcome (hostile) hosts.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing strife, hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.[2]

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[1] [Sáyaṇa apparently reads *viṣwábhiḥ* for *viṣwáyuḥ*, and interprets "with all those waters which," etc.]

[2] See III. 30. 22, Vol. III. p. 42. It is the burthen of several Súktas, as noticed by Langlois—of those which are connected with *Viṣwámitra*.

SÚKTA VI. (CV.)

The deity is INDRA; the *Rishi* DURMITRA or SUMITRA, the son of KUTSA: the metre of the first verse is *Gáyatrí* or *Ushṇik*, of the second and seventh *Pipílikamadhyá*, of the last *Trishṭubh*, and of the rest *Ushṇik*.

1. When, VASU, (will our) praise (reach) thee desiring it? (when) will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain)? [1] Varga XXVI.

2. (O INDRA), to whom belong the two bay horses, well-trained, active, swift, courageous, brilliant as the two worlds, do thou, who art lord (of bay horses), bestowing (wealth upon us), desire (our praises).

3. INDRA repelled (him), being like a mortal tired and affrighted in (the combat with) the offspring of iniquity (VṚITRA), when being associated with the forces (of the MARUTS), he has been prepared for splendour.

4. INDRA, the friend of man for his exhilaration, comes mounted in his chariot, granting him favour,

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[1] This stanza occurs in the Sáman, I. 3. 1. 4. 6, and is well described by Benfey as "dunkel." The comment is not very satisfactory, but the notion apparently intended to be expressed is that although the worship of Indra may be impeded by delay, as water is checked by an embankment (*ṣmaṣá*=*kulyá*), yet it will take effect at last, and the water or the rain will spread abroad. See also Nirukta, V. 12.

the hero INDRA, (the driver) of the two neighing and prancing (steeds).

5. He who has mounted the two long-maned and all-pervading steeds for the nourishment (of the sacrificer) asks (for the *Soma*) with his two jaws, possessing mighty jaws.

Varga XXVII. 6. Of glorious strength (associated) with the glorious (MARUTS) he was renowned; the hero abiding in the firmament wrought with his strength as the RIBHUS with their wonderful works—

7. The golden-bearded (INDRA), lord of bay horses, who made the thunderbolt for the easy destruction of the *Dasyu*, who has irresistible jaws like the vast firmament.

8. Comminute, INDRA, our iniquities, may we, by our hymns, exterminate those who offer no hymns. The sacrifice, unaccompanied by prayer, distinct (from that which is performed with prayer), is not grateful to thee.

9. When the ceremony of the three fires is instituted for thee by those who support (the burthen of the rite) in the hall of sacrifice, accompanied by the sacrifice, thou, the friend of man, (ascendest) the vessel of thy glory.

10. May the spotted cow yield milk for mixing with thy (*Soma*), may the ladle for the mixture wherewith thou pourest it into thine own vessel be free from defect.

11. When thou, mighty (INDRA, gavest) hundred-fold (riches), SUMITRA praised thee thus, DURMITRA

praised thee thus, when at the slaughter of the *Dasyus* thou didst protect KUTSA's son, when at the slaughter of the *Dasyus* thou protectedst KUTSA's darling.

ADHYÁYA VI.

ANUVÁKA IX. CONTINUED.

SÚKTA VII. (CVI.)

The deities are the ASWINS, the *Rishi* is BHÚTÁMSA, the son of KASYAPA; the metre is *Trishṭubh*.

1. You both demand the oblation (ASWINS), you spread out the ceremonials as two weavers (stretch) cloths; (the institutor of the rite) praised you associated together to attain (his desires); like two fortunate days you bestow food. Varga I.

2. Like two longing oxen (to the pastures), you have recourse to those who fill you (with oblations); you approach like two horses prepared for the fray, employed to bring treasure: you are like two (royal) messengers renowned among the people; turn not away (from our oblation) like two buffaloes from the drinking-trough.

3. Connected together like the two wings of a bird, you came to the sacrifice like two choice animals; radiant as AGNI (at the offering) of the

devout (worshipper), like two perambulating pries you celebrate worship [1] in many places.

4. You are kinsmen to us, like parents (to) son like two fierce shining fires, like two princ hastening (to give protection), like two bestowe of food are you for the nourishment (of men), lil two luminaries for the enjoyment (of your wc shippers), like two quick (horses) you came to o invocation.

5. You are like two pleasantly moving well-f (hills) like MITRA and VARUṆA,[2] the two bestowe of felicity, veracious, possessors of infinite wealt happy, like two horses plump with fodder, abidi in the firmament, like two rams (are you) to nourished with sacrificial food, to be cherish (with oblations).

Varga II. 6. You are like two mad elephants bendi their forequarters and smiting the foe, like the t sons of NITOṢA destroying (foes), and cherishi (friends); you are as bright as two water-bo (jewels), do you, who are victorious, (render) n decaying mortal body free from decay.[3]

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[1] This, according to the Scholiast, means that the AṢWINS the *Adhwaryus* of the gods.

[2] Lit. "like two MITRAS."

[3] The epithets of which the verse consists, as well as objects of comparison, are most unusual terms, and some them have evidently perplexed the Scholiast. *Sṛiṇyá* derived from *sṛeṇi*, a goad, the animals requiring a goad,

7. Fierce (AṢWINS), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the ṚIBHUS, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.

8. With your bellies full of the *Soma*, like two saucepans,[1] preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).

9. Like two big (men) in deep waters you find a resting-place, like two feet crossing a ford you find (the fording-place), like two ears you recognize (the voice) of the reciter of your praises, like two shoulders (supporting the sacrifice), come to our desirable rite.

10. Like two loud-sounding (clouds), you send forth the sweet (rain); like two bees (you deposit milk) in (the udder of) the cow which has its opening turned downwards; like two labourers you

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elephants. Yáska (XIII. 15) agrees with one of Sáyaṇa's explanations of *naitoṣá*, viz. the sons of NITOṢA. Sáyaṇa gives two contradictory interpretations of *parpharīká*, "cherishing (friends)" and "destroying (foes)." [Ludwig says verses 5 to 8 of this Súkta are too obscure to be translated.]

[1] [Sáyaṇa, "like two mighty heroes."]

are dripping with perspiration,[1] like a tired cow eating sweet herbage, you attend (the sacrifice).

11. May we increase our praise, (O AṢWINS), may we offer you food, come hither in the same chariot to our worship; and accept the sweet food prepared from within the cows. BHÚTÁMṢA has fulfilled the desires of the learned.[2]

SÚKTA VIII. (CVII.)

The *Dakshiṇá*, or present to be made by the institutors of a religious ceremony (or *yajamánas*) to the priests entertained by them, is the subject or deity; as personified DAKSHIṆÁ is called the daughter of PRAJÁPATI; the *yajamánas* (or givers of *dakshiṇás*) may also be regarded as the *devatá*; the *Rishi* is DIVYA of the race of ANGIRAS, or DAKSHIṆÁ the daughter of PRAJÁPATI; the metre of verse 4 is *Jagatí*, of the rest *Trishṭubh*.

Varga III. 1. The great (splendour) of MAGHAVAN[3] has become manifest (for the rites) of these (worshippers); all life has been extricated from dark-

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[1] *i e.* with rain.

[2] This Súkta is remarkable for unusual words, as admitted by Sáyaṇa, who remarks at the close that all the words of this *Aṣwin*-súkta, though difficult of derivation, have been explained by him within a short compass (*dinmátram pradarṣitám*), and that the learned must deduce the different meanings of the words by means of etymology, grammar, etc.

[3] *Maghavan* is here identified with the sun, at whose rising and at midday the *dakshiṇá* is to be given, not at sunset. Sáyaṇa refers to Ṛig-veda, V. 77. 2; see above, Vol. III. pp. 364, 365.

ness; the vast light bestowed by the progenitors has arrived, a spacious path for the *dakshiṇá* has been displayed.

2. The donors of the *dakshiṇá* have mounted high in heaven; those who are givers of horses dwell with the sun; the givers of gold obtain immortality, the givers of raiment, O SOMA,[1] prolong their life.

3. The divine nourishing *dakshiṇá*, which is part of the sacrifice to the gods, is not for those who go wrong, for they do not gratify (the gods with worship), but many men through fear of incurring sin liberally extending the *dakshiṇá* gratify the gods.

4. They see (to the offering of) the oblation to VÁYU of the hundred streams, to the all-conscious sun, to the men-beholding (deities); they who please (the gods) and offer (oblations) at the festival, let flow the *dakshiṇá*, the mother of seven.[2]

5. Summoned (by the priests) first advances the *dakshiṇá*-bearing (sacrificer); the head of the village bearing the *dakshiṇá* goes in the front. I regard him as a king amongst men who first introduced the *dakshiṇá*.

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[1] According to Sáyaṇa, "the givers of clothing (abide with thee) *Soma*; (they all) prolong their life."

[2] *i.e.* which has the seven *saṃsthás* as its children, the *Agnishṭhoma*, etc.; or that which has seven mothers or regulators (*nirmátaraḥ*), the *Hotṛi* and other priests.

Varga IV.

6. They call him the *Rishi*, the *Bráhmaṇa*, the leader of the sacrifice, the chanter of the hymn, the reciter of the prayer,[1] he knows the three forms of light[2] who first worshipped with the *dakshiṇá*.

7. DAKSHIṆÁ gives horses, DAKSHIṆÁ gives cows, DAKSHIṆÁ gives gold and also silver, DAKSHIṆÁ bestows food. Our spirit discriminating (all things) puts on DAKSHIṆÁ for armour.

8. The givers of enjoyment do not die, they do not go to destruction, they suffer no injury, the givers of enjoyment suffer no pain. DAKSHIṆÁ gives them all this world and the entire heaven.

9. The givers of enjoyment first won the cow the source (of food), the givers of enjoyment have won a bride who was beautifully attired, the givers of enjoyment have won deep potations of wine, the givers of enjoyment have conquered those who without being challenged advance to meet them.

10. For the giver of enjoyment they deck out a fleet horse, to the giver of enjoyment is presented a maiden beautifully adorned, to the giver of enjoyment belongs this dwelling, adorned like a lake full of lotus flowers, delightful as a dwelling of the gods.

11. Horses capable of bearing heavy burdens

[1] The last three epithets denote the *Adhwaryu*, the *Udgátṛi*, and the *Hotṛi* respectively.

[2] i.e. *Agni*, *Váyu*, and *Áditya*.

bear the giver of enjoyment, a well-constructed chariot rolls along (for the giver) of the *dakshiná*; O gods, protect the giver of enjoyment in combats; may the giver of enjoyment be the victor over his foes in battles.

SÚKTA IX. (CVIII.)

This hymn is a dialogue between SARAMÁ and the PANIS,[1] who are therefore alternately *Devatá* and *Rishi*; the metre is *Trishtubh*.

1. [The PANIS:] With what intention has SARAMÁ come to this place? Verily the way is long and difficult to be traversed by the persevering. What is the motive of thy coming to us? What sort of wandering was thine? How hast thou crossed the waters of the RASÁ?[2] Varga V.

2. [SARAMÁ:] I come, the appointed messenger of INDRA, desiring, PANIS, your great hidden treasures; through fear of being crossed the (water) helped us, thus I passed over the waters of the RASÁ.

3. [The PANIS:] What is INDRA like, O SARAMÁ?

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[1] According to the legend here narrated, the cows of BRIHASPATI had been stolen by the *Panis*, the followers of the *Asura* VALA. At BRIHASPATI's instance INDRA sent SARAMÁ in search of them. She having crossed a large river arrived at VALA's stronghold and di covered the cattle. The *Panis* trying to make friends with her, the dialogue contained in this Súkta then ensued. See Vol. I. pp. 16, 167, 193, and Vol. II. p. 16.

[2] The river of the firmament, according to the Scholiast.

What is the appearance of him as whose messenger you have come to this place from afar? [They then say to one another:] Let her approach: let us make friends with her, and let her be the lord of our cattle.

4. [SARAMÁ:] I do not believe that he can be subdued; he as whose messenger I have come to this place from afar subdues (his enemies). The deep rivers do not conceal him; you, PAṆIS, slain by INDRA, will sleep (in death).

5. [The PAṆIS:] These are the cows which thou, auspicious SARAMÁ, coming to the extremities of the sky, demandest. Who will give them up to thee without a combat? and our weapons are sharp.

Varga VI.

6. [SARAMÁ:] Your words, PAṆIS, are not in the place of armies; your sinful bodies will not be equal to arrows.[1] Let your path be difficult to follow, let BṚIHASPATI show no favour to either (your words or your persons).

7. [The PAṆIS:] This treasure, SARAMÁ, secured in the mountain is composed of cows, horses and riches: the PAṆIS protect it who are good watchers; thou hast come to this lonely [2] spot in vain.

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[1] [Sáyaṇa explains *asenyá* as *senárháṇi na bhavanti*, "your words are not equal to armies, *i.e.* your words are not to be feared," *anishavyáḥ* he explains *ishvarháṇi na santu parákrama-ráhityena*, "let them not be equal to arrows through your absence of prowess."]

[2] [Sáyaṇa, "resounding with the lowing of the oxen."]

8. [SARAMÁ :] Excited by the Soma, the *Ṛishis*, the ANGIRASAS of the nine months' rite, headed by AYÁSYA,[1] will come hither; they will partition this herd of cattle, then the PAṆIS will retract[2] their words.

9. [The PAṆIS :] Thou hast indeed come hither, SARAMÁ, constrained by divine power; we will make thee our sister, do not return, we will share the cattle with thee, auspicious one.

10. [SARAMÁ :] I recognize not fraternity nor sisterhood; INDRA and the terrible ANGIRASAS know (my kindred); my (masters) desiring the cattle overshadowed (your habitation) when I came; depart hence, PAṆIS, to a distant (spot).

11. Go hence, PAṆIS, to a far-off distant (spot), let the cattle come forth in due order, bursting through (the door) the concealed cattle which BṚIHASPATI, the SOMA, the grinding stones and the wise *Ṛishis* have found.

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[1] [Or "unwearying." See Vol. I. p. 168, for another explanation of the term *ayásya* by Sáyaṇa.]

[2] Lit. "vomit," *i.e.* reject.

SÚKTA X. (CIX.)[1]

The deities are the *Viśwadevas*; the *Ṛishi* is JUHÚ, the wife of BRAHMÁ, or ÚRDHWANÁBHÁ, the son of BRAHMÁ; the metre of the sixth and seventh verses is *Anushṭubh*, of the rest *Trishṭubh*.

Varga VII. 1. These spoke first about BRAHMÁ'S sin, the boundless (sun), the water-god (VARUṆA), the wind-god (VÁYU), the fierce, wide-consuming fire, the source of happiness, (SOMA), the divine waters, the first-born sons of the truthful (BRAHMÁ).

2. First, the royal SOMA, without being ashamed, restored BRAHMÁ'S wife (to BṚIHASPATI), VARUṆA was the inviter,[2] and MITRA AGNI as the ministrant priest taking her by the hand, led her (to her husband).

3. And (the gods) said (to BṚIHASPATI), "This pledge of hers is to be taken by the hand, this is the wife of BRAHMÁ; she has not made herself

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[1] A curious and not very intelligible legend is said to form the subject of the Súkta. JUHU is considered as the same with VÁCH 'speech,' the wife of BRAHMÁ. But VÁCHASPATI, the lord of speech, being the same with BṚIHASPATI, he also is said to be the husband of JUHÚ or VÁCH; in fact, BṚIHASPATI and BRAHMÁ are identified. On some occasion his sin resulted in her losing her husband's affections, and he deserted her. Afterwards the gods consulted together as to the means of expiation of BṚIHASPATI'S sin, and restored her to her husband.

[2] [According to Sáyaṇa, "he was the rejoicer of the Soma," *somam anumodayitá*, or "he showed pity, saying, 'always take her to wife.'"]

known to the messenger sent (to seek her), so is the kingdom of a *Kshatriya* protected."

4. The ancient deities spoke about her, the seven *Ṛishis* who were engaged in penance. The terrible wife of BRAHMÁ has been brought back (to her husband); (penance) elevates sin to the highest heaven.

5. He leads the life of a *Brahmachárin*,[1] even adoring all the gods; he becomes a portion of the gods; therefore BṚIHASPATI obtained his wife (formerly) brought him by SOMA, as the gods receive an offering.

6. The gods gave her back again, men also gave her back, and kings confirming (the gift) gave BRAHMÁ's wife back again.

7. The gods having given back BRAHMÁ's wife, and made her free from sin, having partaken of the food of the earth, sat down to (the sacrifice of) the widely-hymned BṚIHASPATI.

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[1] *i.e.* being without a wife.

SÚKTA XI. (CX.)[1]

The deities are the ÁPRIS; the *Ṛishi* is JAMADAGNI, the son of BHṚIGU, or his son RÁMA, known as PARAŚURÁMA; the metre is *Trishṭubh.*

Varga VIII. 1. Kindled to-day, JÁTAVEDAS, in the dwelling of the worshipper, thou who art divine, sacrificest to the gods. Bear (the oblation), thou who respectest thy friends, who art intelligent; thou art the wise, far-seeing messenger (of the gods).

2. Pure-tongued TANÚNAPÁT,[2] flavour the paths of the sacrifice which lead (to success), moistening them with the sweet (*Soma*-juice); elevating our praises and our rite by understanding, convey our sacrifice to the gods.

3. AGNI, who art the invoker (of the gods), and art to be solicited and praised, come, being propitiated, along with the VASUS; thou, O mighty (AGNI), art the invoker of the gods, do thou, who art most entitled to worship, solicited by us, offer them adoration.

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[1] The whole of this Súkta is explained by Yáska (*Nirukta*, VIII. 5-21). See also the *Yajush*, XXIX. verses 25, 26, and 28 to 36. The former inserts some additional stanzas.

[2] Sáyaṇa gives a new etymology for this name of Agni; *tanu* may mean a cow that has calved and yields milk, whence comes butter, and from butter fire—Agni being thus the grandson of the cow. Mahídhara gives the usual derivation, "grandson of the waters"—for from rain come the trees, and trees supplying fuel propagate AGNI.

4. In the beginning of the day the sacred grass, pointing eastwards, is strewn with the prescribed (text) as a covering for the earth (of the altar); they spread it out far and wide as a pleasant (seat) for the gods and ADITI.

5. Expanding wide, let the Doors give access as gracefully decorated wives give access to their husbands, divine Doors, spacious and admitting all, be easy of entry for the gods.

6. May the adorable Day and Night, the givers of sound repose, having approached, sit down in the place (of sacrifice), two divine females, majestic and richly ornamented, bearing beauty of a bright form. Varga IX.

7. Divine ministers, prior (to those of earth), repeaters of pious praise, instituting the sacrifice at which men are to worship, (sit down) stimulating (the priests) at the sacrifices, makers (of praises), indicating the eastern fire[1] with the prescribed (text).

8. May BHÁRATÍ come quickly to our sacrifice, and ILÁ thinking (of what she has to do), like a human being; may SARASWATÍ also—the three gracious goddesses, sit down upon this pleasant sacred grass.

9. To the divine TWASHṬṚI, who decked the

[1] The *Áhavaníya*. The two divine ministers, or *Hotṛis*, are AGNI and ÁDITYA.

parental heaven and earth and all the worlds with living forms, to him, O priest, who art venerable and wise, being solicited by us, offer oblation here to-day.

10. Offer[1] of thine own will in due season the food (and other) oblations of the gods besmearing it. Let VANASPATI, SAMITṚI,[2] the divine AGNI, sweeten the oblation with honey and butter.

11. As soon as he was born, AGNI constructed a sacrifice, he was the preceder of the gods; may the gods partake of the oblation presented with the *swáhá* through the voice of him the *hotṛi* of the sacrifice at the eastern station.

SÚKTA XII. (CXI.)

The deity is INDRA; the *Rishi* is ASHṬRÁDAMSHṬRA, the son of VIRÚPA; the metre is *Trishṭubh*.

Varga X. 1. Offer, worshippers, to INDRA praise agreeable to the thoughts of men; let us incite INDRA hither with sincere adoration, for he, the hero, capable (of granting our wishes, is)[3] desirous of laudation.

2. Sustainer of the abode of the water, (the

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[1] Sáyaṇa says this is addressed to VANASPATI, the deified *yúpa*, or sacrificial post. Mahídhara says it is addressed to the priest.

[2] SAMITṚI is the immolator of the victim. The post, the immolator, and the fire are here deified as the chief instruments or agents of the sacrifice.

[3] *Vidánaḥ* is simply explained by *jánánaḥ samarthaḥ*.

firmament), he shone brightly; the bull, the offspring of a cow which has only borne once, met the cows, with a loud roar he sprung up, he pervaded the vast worlds.

3. On hearing our praise INDRA knows our wishes; victorious, he opens a path for the sun; making himself MENÁ,[1] he came (to the sacrifice), he was unassailable, the lord of cattle, (the lord) of heaven, eternal, unsurpassed.

4. Praised by the ANGIRASAS, INDRA has by his might injured the functions of the mighty cloud; he has sent down abundant rains, he who (at other times) has supported the supporting (cloud) in heaven.[2]

5. INDRA, the counterpart of heaven and earth, is cognizant of all sacrifices, he is the slayer of ŚUSHṆA; he spread out the spacious heaven with the sun (to light it up); best of proppers, he propped up (the heaven) with a prop.

6. The slayer of VṚITRA, thou hast laid him low with the thunderbolt; resolute INDRA, thou hast now overcome by thy powerful (bolt), the devices of the impious (*Asura*), confiding in his own strength; thou, MAGHAVAN, wast strong-armed. Varga XI.

7. When the dawns are associated with the sun,

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[1] See Vol. I. p. 139.

[2] [*Satyatátá* is explained by Sáyaṇa as "that which is stretched out by the true ones, the gods," or treating *-táti* as a mere suffix, "that which is true," *i.e.* heaven.]

his rays acquired wonderful beauty; but when the constellation of heaven is not seen, no one really knows (his rays) as he moves.

8. The first of those waters, which issued forth at INDRA's sending, went very far. Where, waters, is your beginning, where your root, where is your centre, where indeed is your termination?

9. Thou hast set at liberty the streams which had been swallowed by AHI; they rushed forth with rapidity; the waters which longed to be liberated were set free, and now the pure (streams) never stop.

10. They hasten associated together to the ocean, like loving wives (to a husband); (INDRA), the witherer of foes, the demolisher of cities, is their impeller of old; may our oblations, the treasures of earth, and our copious praises, proceed, INDRA, to thy dwelling.

SÚKTA XIII. (CXII.)

The deity is INDRA; the *Ṛishi* NABHAḤPRABHEDANA, the son of VIRÚPA; the metre is *Trishṭubh*.

Varga XII. 1. Drink, INDRA, at will of the effused libation, for it is poured out at the morning sacrifice, and is first drunk by thee; exult, hero, in slaying thy foes, we will glorify thy heroic exploits with hymns.

2. Come, INDRA, to the *Soma*-drinking with thy chariot, which is swifter than thought; let thy bays, the vigorous steeds with which thou goest along rejoicing quickly, hasten hither.

3. Decorate thy person with most beautiful forms with the golden radiance of the sun; invoked by us thy friends, INDRA, sit down and be exhilarated, accompanied by the MARUTS.

4. Thou whose greatness (manifested) in thy exhilarations the vast heaven and earth, do not separate; come, INDRA, with thy beloved bay horses harnessed to thy chariot, come to our dwelling to (partake of) the (sacrificial) food that is agreeable to thee.

5. That *Soma*, drinking constantly of which, INDRA, thou hast destroyed the enemies (of the worshipper) with an inimitable weapon,—that *Soma* prompts thy powerful, abundant (laudation), it is effused, INDRA, for thine exhilaration.

Varga XIII.

6. This thy cup, INDRA, has been long since provided by us, drink the *Soma* from it, ṢATAKRATU; the goblet is full of the sweet *Soma*-juice, which all the gods desire.

7. INDRA, showerer of benefits, men in several places offering acceptable sacrificial food, invoke thee; these our sacrifices to thee are most full of the sweet (*Soma*): take pleasure in them.

8. I will proclaim now, INDRA, thy ancient first-achieved exploits; resolved to send rain, thou didst cleave the cloud, thou madest the cow easily discoverable for the Brahman.[1]

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[1] Sáyaṇa "for *Bṛihaspati*." See above, p. 310, note 1.

9. Lord of the companies (of the MARUTS), sit down among the companies (of the worshippers), they call thee the most sage of sages; without thee nothing is done in the distance; have in honour, MAGHAVAN, our great and various adoration.

10. Render us, MAGHAVAN, who are thy suitors, illustrious; comprehend, friendly (INDRA), who art the lord of wealth, (the wishes of) thy friends; make war (for us), thou warrior endowed with real strength, give us a share in the undivided riches.

ANUVÁKA X.

ASHṬAKA VIII. CONTINUED.

ADHYÁYA VI. CONTINUED.

SÚKTA I. (CXIII.)

The deity is INDRA; the *Rishi* SATAPRABHEDANA, the son of VIRÚPA; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XIV. 1. May the concurring heaven and earth, together with all the gods, preserve that strength of INDRA, whereby achieving (great deeds), he obtained the greatness that is appropriate to him, and having drunk the *Soma*, he, eminent for his prowess, increased (in strength).

2. VISHṆU offering the portion of the *Soma*, glorifies by his own vigour that greatness of his.

INDRA, the lord of wealth, with the associated gods having slain VṚITRA, became deserving of honour.

3. When thou didst encounter the indestructible[1] VṚITRA, wielding thy weapons for combat, thou acquiredst renown; all the associated MARUTS of their own accord magnified thy great might appropriate to INDRA.

4. As soon as born he discomfited his assailants; the hero contemplated his own manly prowess in war; he divided the cloud, sent forth the flowing waters, and with the determination to do a good deed, upheld the vast heaven.

5. INDRA advanced with vast (armies); he overcame with his might (his foes stationed between) heaven and earth; confident, he wielded his iron thunderbolt (to do) good to MITRA, VARUṆA, and the donor (of the oblation).

6. Then (the waters) rushed forth to proclaim the might of INDRA, shouting loudly, and crushing (his foes), when fierce he cut VṚITRA to pieces by his strength—(VṚITRA who) obstructed the waters, and was encompassed by darkness. Varga XV.

7. (In the midst of) the first exploits to be performed by them which (INDRA and VṚITRA) achieved striving with their utmost might, VṚITRA being slain, the thick darkness was destroyed, and INDRA in his might came at the first challenge.

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[1] *Ahiná*, lit. "the dragon," or "AHI," but Sáyaṇa explains it (as once before) *ahantavyena* "not to be slain."

8. Then all the gods magnified thy exploits with praise, accompanied with libations of *Soma*; (and people) quickly devoured VṚITRA, the obstructer of water, wounded by INDRA's slaughtering (weapon), as AGNI devours food with his teeth.

9. Celebrate the numerous benevolent (acts of INDRA) with clever affectionate praises, together with texts; INDRA subduing (the *Asuras*) DHUNI, and CHUMURI for (the *Ṛishi*) DABHÍTI bears the praises made to him with a desire for adoration.

10. Do thou, INDRA, grant me ample riches and excellent horses with which I may honour (the gods) proffering praises; with well-acquired (riches) let us cross over all iniquity, accept our praise to-day with the might.[1]

SÚKTA II. (CXIV.)

The deities are the VIṢWADEVAS; the *Ṛishi* is SADHRI, the son of VIRÚPA, or GHARMA, the son of TAPAS; the metre of the fourth verse is *Jagatí*, of the rest *Trishṭubh*.

Varga XVI.

1. The two sources of heat (AGNI and ÁDITYA) spreading to the limit (of the horizon), have pervaded the three-fold (universe); MÁTARIṢWAN has come to give them pleasure; (when) the shining (rays) reached the adorable (sun), having the

[1] [More probably, continuing the notion of crossing over a river, "find us to-day a ford far and near," *i.e.* help us to cross over with ease.]

brilliancy of the *Sáman*, sustaining (the universe), they attained the water of heaven.

2. The three NIRṚITIS [1] do obeisance for the gift (of oblations), for (the gods), the far-famed sustainers (of the universe), know (their obeisance); the wise have ascertained the primary cause of these (divinities) who (exist) in the conspicuous (or) in the hidden observances.

3. The quadrangular (altar) youthful, handsomely decorated, bright with oblations, clothes herself in pious rites; the two birds,[2] the showerers of oblations, have sat down thereon where the gods receive their share.

4. One of the birds has entered the firmament; he contemplates this whole world: with mind mature I beheld him nigh at hand; him the mother [3] licks, he licks the mother.

5. The wise seers through their praise make into many forms the bird [4] which is (only) one; and

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[1] According to the Scholiast *nirṛiti* means the earth, and *nirṛitiḥ* the three regions, earth, mid-air, and heaven, or rather the three deities (AGNI, etc.) presiding over those regions.

[2] The husband and his wife, or the *yajamána* and the Brahmin.

[3] *i.e.* the *mádhyamiká vách*, the sound of mid-heaven, the thunder, which is the mother or source of rain. The deity referred to as the bird who has taken his station in the firmament is AGNI, or else VÁYU.

[4] [This is the other of the two birds mentioned in verse 3. Sáyaṇa forgets his explanation of that verse, and says the bird referred to is the supreme soul (*paramátmá*).]

holding the (seven) metres at the sacrifices, they measure twelve bowls of *Soma*.

Varga XVII. 6. Filling thirty-six and four vessels,[1] and holding the metres as far as twelve, measuring out the rite by their intelligence, the sages complete the sacrifice with the Rich and the Sáman.

7. There are fourteen other great developments of him[2]; seven sages conduct him by prayer. Who may declare the expanded place of sanctity[3] at this (rite), the path by which they drink of the libation.

8. The fifteen chief forms (are found) in a

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[1] *Grahas*, or small cups of wood, or earthenware, for holding the Soma-juice or other fluids offered at sacrifices. Forty are specified as used at the *Agnishṭoma* sacrifice; they are detailed in the fourth Prapáthaka of the Black Yajush: see also Váj. Saṃhitá, VII. and VIII. The thirty-six *grahas* are enumerated by Sáyaṇa as follows: the Upánṣu and Antaryáma, the three *grahas* each devoted to the worship of two gods and called Aindraváyava (belonging to Indra and Váyu), etc.; the Ṣukra and Manthin; the Ágrayaṇa, the Ukthya, and the Dhruva; the twelve Ṛitugrahas; the Aindrágna and the Vaiṣwadeva, the three Marutwatíyas; the Máhendra; the Áditya and the Sávitra; the Vaiṣwadeva (again), the Pátnívata and the Háriyojana. The four grahas are enumerated as the two Anṣwadábhyas, the Dadhigraha, and the Shoḍaṣin. The names indicate either appropriation to particular deities or particular rites.

[2] The 14 lokas; referring to *Paramátmá* the supreme being, personified as *Yajña*, or sacrifice.

[3] According to Sáyaṇa the place between the *chátvála* (or hole dug in the ground for sacrifice) and the heap of rubbish.

thousand places; as heaven and earth are, so verily is *that*; the thousand great (functions) are in a thousand places;[1] as BRAHMA is variably developed, so is Speech.[2]

9. What grave person knows the application of the metres? Who utters the words appropriate to the functions (of the) different priests? Whom do they call the eighth of the priests, the independent? Who has done honour to the two bay horses[3] of INDRA?

10. Some (horses) proceed to the limit of the earth; they stand still harnessed to the yoke of the chariot; (the gods) apportion among them the alleviation of fatigue, when the charioteer[4] is placed (ready to drive them) to their dwelling.

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[1] [*i.e.* each action or function (as sight, hearing, etc.) has its own *vishaya*, or object.]

[2] *i.e.* everything has a name. There is perhaps a reference to the notion of the identity of the First Cause and all created effects.

[3] The *Rich* and the *Sáman* are intended, according to the Scholiast.

[4] Sáyaṇa explains *yama* as *niyantá* restrainer, *i.e.* *súrya*, the sun.

SÚKTA III. (CXV.)

The deity is AGNI; the *Ṛishi* UPASTUTA, son of VṚISHṬIHAVYA; the metre of the eighth verse is *Trishṭubh*, of the ninth *Ṣakvarí*, and of the rest *Jagatí*.

Varga XVIII. 1. Wonderful is the conveyance of (the oblation by) the tender infant, who does not come to his parents[1] to drink, although the udderless (world) gave him birth: he immediately bears (the oblation to the gods) fulfilling the important office of their messenger.

2. The most active AGNI, the giver of wealth, is nourished with *ghí*[2] (by the worshippers), he who with flaming tooth devours the forests; devoutly worshipped with the uplifted goblet (he is nourished) like a lordly well-fed bull amidst (fresh) pasture.

3. (Glorify) him, (worshippers), the divine, like a bird seated upon a tree, demanding sacrificial food, clamorous, wood-consuming, water-shedding, like one bearing (the oblation) in his mouth, mighty with radiance, simultaneously illuminating the paths, like the great functionary (the sun).

4. O imperishable AGNI, the invincible winds spread around thee (who art) rapid in movement, and desirous of consuming (the forest); like com-

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[1] Heaven and earth, or the two sticks for kindling fire.

[2] [So Sáyaṇa takes *náma dháyi*, which should be rather translated "is applied to him as a name." Cf. *námadheya*.]

batants (the priests) calling aloud, anxious to bestow (the oblation), glorify thee, the mighty, stationed in the three (altars).

5. AGNI, the most earnest of eulogists, the friend of those who praise him, the lord, the destroyer of enemies, whether far off or nigh, may AGNI protect those who adore him, may AGNI (protect) those who offer oblations, may AGNI give to us who are both these protection.

6. O AGNI, who hast fair ancestors, (I have) arrived quickly to (praise) thee, the most bountiful bestower of food, the overcomer (of foes), the JÁTAVEDAS, (I who offer) the best to thee, the most mighty being, the protector in calamity, with thy capable (bow). Varga XIX.

7. In this manner, AGNI, the son of strength, is glorified by (us his) worshippers, together with pious mortals, for the sake of wealth—(his worshippers) who, like delighted friends, desiring the sacrifice, like shining (ones), overcome (hostile) men through his might.

8. "Offspring of food! vigorous (AGNI)," thus the praise of UPASTUTA, showering forth oblations, glorifies thee. "Let us praise thee; through thee let us obtain excellent male progeny, enjoying long protracted life."

9. Thus, AGNI, the *Ṛishis*, the UPASTUTAS, the sons of VṚISHṬIHAVYA, celebrated thee, and do thou protect them and the pious worshippers. With uplifted faces, calling out *vashaṭ! vashaṭ!* they

reached thee; with uplifted faces they reached thee, calling out *namas! namas!*

SÚKTA IV. (CXVI.)

The deity is INDRA, the *Ṛishi* AGNIYUTA (or AGNIRÚPA), the son of STHÚRA; the metre is *Trishṭubh.*

Varga XX.

1. Drink (INDRA) the *Soma* for the invigoration of thine organs, drink, most mighty one, for the death of VṚITRA; drink when invoked for wealth, for strength; drink of the exhilarating beverage, and, being satisfied, INDRA, shower down (blessings).

2. Drink, INDRA, thy excellent portion of this renowned *Soma* effused and poured forth; the giver of prosperity, be delighted in thy mind, (be) turned towards us to bestow riches and happiness.

3. May the celestial *Soma* exhilarate thee, INDRA; may that which is effused at terrestrial rites exhilarate thee; may that exhilarate thee through the influence of which thou hast bestowed wealth; may that exhilarate thee whereby thou scatterest foes.

4. May INDRA, who deserves the twofold adoration (of praise and prayer), who goes everywhere, the showerer of benefits, come to the offered sacrificial food with his two bay horses; O slayer of enemies, (exhilarated) at our sacrifice (by drinking) of the *Soma*-juice effused upon the cow-hide and

poured (into the cups), rush like a bull upon the dispirited (foe).[1]

5. Brandishing thy sharp, shining weapons, pierce the solid bodies of the evil spirits. I give to thee who art fierce, foe-subduing strength; having assailed the enemies, cut them to pieces in the midst of their clamour.

Varga XXI.

6. Stretch out for us, lord INDRA, varied food, (stretch out) thy strength like strong bows against our enemies; mighty in our presence by thy vigour and irresistible, still augment thy form.[2]

7. Imperial MAGHAVAN, to thee this oblation is offered; accept it, not displeased: for thee, MAGHAVAN, the libation is effused, for thee (the cake is) toasted; eat it, INDRA, and drink the libation poured (upon the altar).

8. Eat, INDRA, these oblations placed (upon the altar); accept the food, the toasted (cakes), and the *Soma*. Provided with sacrificial viands we delight thee; let the desires of the institutor of the rite be fulfilled.

9. I direct my eulogy to INDRA and AGNI; with sacred prayers I directed (my praise) like a vessel (launched) upon the ocean; like holy priests, the gods themselves reverence us, being the donors (to us) of wealth and the extirpators (of our foes).

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[1] [So Sáyaṇa; properly "shower always upon thy mallet the Soma juice effused," etc.]

[2] Or, augment the sacrifice.

SÚKTA V. (CXVII.)

Bounty, the gift of money, or of food, or the practice of hospitality, is the deity; the *Ṛishi* is BHIKSHU, or the beggar, said to be the son of ANGIRAS; the metre of the first two verses is *Jagati*, of the rest *Trishṭubh*.

Varga XXII.

1. The gods have not assigned hunger as (the cause of) death, for deaths approach the man who has eaten; the riches of one who gives do not diminish, he who gives not finds no consoler.

2. He who, possessed of food, hardens his heart against the feeble man craving nourishment, against the sufferer coming to him (for help), and pursues (his own enjoyment even) before him, that man finds no consoler.

3. He is liberal who gives to the suppliant desiring food, wandering about distressed; to him there is an ample (recompense), and he contracts friendship with his adversaries.

4. He is not a friend who gives not food to a friend, to an associate, to a companion; let him turn away from him, that is not a (fitting) dwelling; let him seek another more liberal lord.

5. Let the very rich man satisfy his suitor, let him look forward to a more protracted route,[1] for

[1] According to the Scholiast the road of virtue. [Probably the meaning is "let him look further along the path of life, and he will see riches deserting the rich and going to others. Fortune is fickle."]

riches revolve from one man to another, as the wheels of a chariot turn round.

6. The inhospitable man acquires food in vain. I speak the truth—it verily is his death. He cherishes not ARYAMAN nor a friend; he who eats alone is nothing but a sinner. Varga XXIII.

7. The ploughshare furrowing (the field) provides food (for the ploughman); a man travelling along a road acquires (wealth for his master) by his movements; a Brahman expounding (the Veda) is better than one not expounding it; (so) let the man who gives become a kinsman to the man who gives not.[1]

8. He who has but one foot takes a longer time on a journey than he who has two; he who has two feet comes after him who has three; he who has four feet comes up overtaking the two-footed (and three-footed), beholding their traces as he passes by.[2]

9. The two hands are alike, but they do not perform the same work; two cows calving at the same time do not yield the same milk; two twins have not the same strength; two persons of the same family do not display equal liberality.

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[1] [So Sáyana. But. literally, "the loving kinsman will prevail over him who loves not."]

[2] The term "foot" here is explained by the Scholiast as being metaphorical, for portion or wealth. The man who has four times the riches of another should be four times as liberal.

SÚKTA VI. (CXVIII.)

The deity is AGNI RAKSHOHÁ; the *Ṛishi* URUKSHAYA, the son of AMAHÚYA; the metre is *Gáyatrí*.

Varga XXIV. 1. AGNI, observer of purity, thou destroyest the devouring (gloom), shining amongst men in thine own dwelling.

2. Thou springest[1] up when piously invoked, thou delightest[1] in the oblations when the ladles are brought near thee.

3. AGNI, who is to be glorified with the voice (of praise), blazes up when invoked, he is sprinkled with the ladle before (the other gods).

4. AGNI is anointed with butter, having a face of honey, invoked, radiant, irradiating all.

5. Bearer of oblations, glorified by the worshippers, thou art kindled for the gods; as such do mortals invoke thee.

Varga XXV. 6. Mortals, worship with *ghí* the immortal AGNI, the indestructible, the master of the mansion.

7. With thy indestructible flame, AGNI, do thou consume the *Rákshasas*; shine, the defender of the sacrifice.

8. Do thou, AGNI, with thy brightness, consume the female friends, shining in thy outspread dwellings.[2]

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[1] [Sáyaṇa explains these verbs as imperatives.]

[2] [*i.e.* the *Áhavaníya*, etc. So Sáyaṇa; but probably "shining amongst the *Urukshayas*" (the family of the *Ṛishi* of this

9. The masters of many mansions have, by their praises, kindled thee, AGNI, the bearer of oblations, who art most adorable among human beings.

SÚKTA VII. (CXIX.)

INDRA is the deity, and under the form of LAVA he is also the *Rishi*; the metre is *Gáyatri*.

1. Thus, indeed, thus my mind (resolved): "I will give cows and horses (to my worshippers)," for I have often drunk of the *Soma*.[1] Varga XXVI.

2. Like the winds violently shaking (the trees), the draughts (of *Soma*) have lifted me up, for I have often drunk of the *Soma*.

3. The draughts (of *Soma*) have lifted me up like swift horses (drawing) a chariot, for I have often drunk of the *Soma*.

4. The praise (of the pious) has come to me like a lowing cow to her beloved calf, for I have often drunk of the *Soma*.

5. I revolve the song of praise in my heart as a carpenter (making) a charioteer's seat, for I have often drunk of the *Soma*.

6. The five castes have not eluded the glance of my eye, for I have often drunk of the *Soma*.

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hymn) is the correct rendering. In the next verse Sáyaṇa explains *urukshayáḥ* as "occupying many mansions, *i.e.* the *yajamánas*."]

[1] *Kuvit somasyápám iti* is the burden of each verse. Sáyaṇa explains *iti* as *yasmát*, and *kuvit* as *bahuváram*.

Varga XXVII. 7. Both heaven and earth (are) not equal to one half of me, for I have often drunk of the *Soma*.

8. I excel the sky in greatness, (I excel) this great earth; for I have often drunk of the *Soma*.

9. Lo! I will place this earth[1] (where I will), either here or there; for I have often drunk of the *Soma*.

10. I will drive the scorching (sun) either here or there; for I have often drunk of the *Soma*.

11. One of my wings is in the sky; the other I dragged below; for I have often drunk of the *Soma*.

12. I am (the sun), the greatest of the great, raised to the firmament; for I have often drunk of the *Soma*.

13. Receiving the offering I go, graced (by the worshippers), bearing the oblation to the gods; for I have often drunk of the *Soma*.

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[1] [Sáyaṇa's explanation of *prithivím* is omitted as untranslateable, "concerning the earth" makes nonsense. Ludwig translates, "Quickly will I drive this earth here or there."]

ADHYÁYA VII.

ANUVÁKA X. CONTINUED.

SÚKTA VIII. (CXX.)

The deity is INDRA; the *Rishi* BṚIHADDIVA, the son of ATHARVAṆA; the metre is *Trishṭubh*.

Varga I.

1. THAT was the chiefest in all worlds, from whence the fierce one, the rich in radiance, was born; as soon as born, he destroys the foes, he in whom all living beings delight.[1]

2. Waxing in strength, the very powerful, destructive (INDRA), implants fear in the *Dása*; both the inanimate and the animate (world) is purified by him. Nourished in thy exhilaration (all creatures) are assembled.[2]

3. To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.[3]

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[1] Sáma Veda, II. 6. 3. 17. 1. The "That" is Brahma, the first cause, according to Sáyaṇa, and Mahídhara, Yaj. XXXIII. 20. Yaska XIV. 24 perhaps intends the same by *ádityam* the sun (in the neuter)—the first light. Sáyaṇa explains *úmáḥ* by *práṇinaḥ*. Mahídhara gives "all the protecting deities."

[2] Sáma Veda, II. 6. 3. 17. 2.

[3] Sáma Veda, II. 6. 3. 17. 3. The "two" or "three" refers to the *yajamána* and his wife and child. There is, according to Sáyaṇa, a reference in the second half of the verse to the procreation of children.

4. Verily the pious praise thee, (INDRA), the obter of wealth in thy repeated exhilaration; spread out for us, resolute INDRA, great and durable (affluence); may the malignant *Yátudhánas* never harm thee.

5. Through thee we destroy (our foes) in battles, beholding the numerous (hosts) which we have to fight; I urge thy weapons with words (of praise), I prepare thy viands with a sacred verse.

Varga II.

6. I praise (INDRA) who is worthy of praise, multiform, vast, supreme, most accessible of the accessible:[1] he assails with might the seven *Dánavas*, he overpowers many opposing hosts.

7. Thou depositest the lesser and the greater wealth in the mansion in which thou art satisfied with food; thou fixest the two wandering mothers,[2] thou accomplishest many works.

8. BṚIHADDIVA, the chief (of *Ṛishis*), the servant of the sun, repeats these prayers to gratify INDRA. (INDRA) rules over the great self-ruling herd of cattle, and he opened all his doors.

9. Thus the great BṚIHADDIVA, son of ATHARVAN, repeated his diffused (praise) to INDRA. The unsullied sister (streams) abiding in the mother (earth), go to INDRA, and augment him with strength.

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[1] Or "most worthy of the worthy." Sáyaṇa merely gives *áptavya* as the explanation of *áptya*.

[2] *i.e.* heaven and earth.

SÚKTA IX. (CXXI.)

The deity is PRAJÁPATI under his appellation KA; the *Rishi* is HIRAṆYAGARBHA, the son of PRAJÁPATI; the metre is *Trishṭubh.*

1. HIRAṆYAGARBHA[1] was present at the beginning; when born, he was the sole lord of created beings; he upheld this earth and heaven,—let us offer worship with an oblation to the divine KA.[2]

Varga III.

2. (To him) who is the giver of soul,[3] the giver of strength, whose commands all (beings), even the gods obey, whose shadow is immortality, whose (shadow) is death,—let us offer worship with an oblation to the divine KA.

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[1] The golden embryo, or he who had the golden germ, *i.e.* he who was in the golden mundane egg as an embryo, *Brahmá* the creator. See Nirukta, X. 23, and the Yajur Veda, XIII. 4.

[2] This is the burden of every verse except the last. *Kasmai* might be taken as the dative of the interrogative pronoun. "To what deity may we sacrifice?" But the commentators prefer considering it as a proper name, with which, in the succeeding verses (where positive properties are specified), the construction better agrees. According to Sáyaṇa the name originated in a dialogue between *Indra* and *Prajápati.* The latter asked the former, "Having given thee my might, then who am I?" to which *Indra* replied, "If thou askest '*who* (*ka*) am I?' that be thou" (*i.e.* be thou *ka*). The oblation to be offered is the marrow of a victim dedicated to *Prajápati*, or it may be the ordinary oblation of cake and *ghí*, the *Purodáṣa.*

[3] As all spirit proceeds from him. Mahídhara explains *átmadá* as "giver of himself," *i.e.* combining with his own spiritual being that of his worshippers. Yajur Veda, XXV. 13.

3. (To him) who, by his greatness, has verily become the sole king of the breathing and seeing world, who rules over this aggregate of two-footed and four-footed beings,—let us offer worship with an oblation to the divine KA.

4. Through whose greatness these snow-clad (mountains exist), whose property men call the ocean with the rivers, whose are these quarters of space, whose are the two arms,[1]—let us offer worship with an oblation to the divine KA.

5. By whom the sky was made profound and the earth solid, by whom heaven and the solar sphere were fixed, who was the measure of the water in the firmament,—let us offer worship with an oblation to the divine KA.

Varga IV. 6. Whom heaven and earth established by his protection,[2] and, shining brightly, regarded with their mind, in whom the risen sun shines forth,—let us offer worship with an oblation to the divine KA.

7. When the vast waters overspread the universe containing the germ[3] and giving birth to AGNI,

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[1] Mahídhara (Yajush, XXV. 12) supposes an ellipse, and supplies *jagadrakshaṇau*, "whose two arms are the protectors of the world."

[2] According to Mahídhara "maintaining living beings by sacrificial food," *i.e.* generating rain, Yajur Veda, XXVI. 7.

[3] *i.e.* the germ of the world, Brahmá. The birth of *Hiraṇya-garbha*, or *Brahmá*, in and from the mundane egg, as described

hen was produced the one breath of the gods,—
et us offer worship with an oblation to the divine
KA.

8. He who by his might beheld the waters all
around containing the creative power[1] and giving
birth to sacrifice, he who among the gods was the
one supreme god,—let us offer worship with an
oblation to the divine KA.

9. May he do us no harm who is the parent of
the earth, or who the unerring support (of the
world) begat the heaven, and who generated the
vast and delightful waters,[2]—let us offer worship
with an lation to the divine KA.

10. No other than thou, PRAJÁPATI, hast given
existence to all these beings; may that object of
our desires for which we sacrifice to thee be ours,
may we be the possessors of riches.[3]

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in Manu, is here alluded to. Sáyaṇa takes *yat* and *tataḥ* as "from that (cause) from which." Yajur Veda, XXVII. 25.

[1] The commentators consider *daksha* here as synonymous with *Prajápati*. Yajur Veda, XXVII. 26.

[2] The Yajush (XII. 102) has *prathamaḥ* instead of *bṛihatiḥ*, "who first begat the delightful (*áhládikáḥ*) waters." Mahídhara says "waters" here means "men," and quotes from the *Śruti* "*manushyá vá ápaśchandráḥ*."

[3] This verse occurs Yajur Veda, X. 20, and Nirukta, X. 43. All the verses of this hymn are in the Yajush, but curiously scattered according to their repetition at different portions of the ceremonial.

SÚKTA X. (CXXII.)

The deity is AGNI; the *Rishi* CHITRAMAHAS, the son of VASISHṬHA; the metre of the first and fifth verses is *Trishṭubh*, of the rest *Jagati*.

Varga V.

1. I glorify him who is of wonderful radiance like the sun, the desirable, the giver of happiness, the guest (of man), the benevolent. He bestows vigour (upon the worshippers); AGNI, the remover of sorrow, the sustainer of all, the invoker (of the gods), the lord of the mansion.

2. Accept, AGNI, being well pleased, my praise; author of great deeds, (thou art) cognizant of all objects of knowledge; anointed with butter, stimulate the movements of the *Bráhmaṇa*; the gods produce (rewards) after thy worship.

3. Traversing the seven regions (of the universe), immortal AGNI, bestow wealth, giving liberally[1] to the pious liberal giver. Gratify with easily obtainable riches, together with fair offspring, him who feeds thee with fuel.

4. The seven (priests) bearing oblations worship AGNI, the emblem of sacrifice, the first of the gods, the family priest, the possessor of food, the hearer (of our prayers), the anointed with butter, the shedder of moisture, propitiating the worshipper

[1] [Sáyaṇa appears to take *dáṣat* as a finite verb, understanding *yah* "to the pious worshipper who gives," etc.]

who propitiates him, divine, endowed with excellent might.

5. Thou art the chief and most excellent messenger; do thou, invoked by us to partake of the ambrosia, become exhilarated; the MARUTS decorated thee in the dwelling of the donor of the oblation: the BHṚIGUS have glorified thee with hymns.

Varga VI.

6. Milking the easily milked cow (of sacrifice) of her all-sustaining food, for the benefit of the pious institutor of the rite, O AGNI, doer of good deeds, anointed with butter, illumining the three regions, presiding (over the hall of sacrifice), going round the sacrifice, thou accomplishest each holy rite.

7. Men worshipped thee, AGNI, at the opening of the present dawn, appointing thee their messenger to the gods; the gods have magnified thee for their adoration, sprinkling butter upon thee at the sacrifice.

8. The pious VASISHṬHAS invoked thee, AGNI, at the sacrificial meetings, praising thee, the mighty one; continue the sustenance of riches amongst the institutors of the rite, and do you (gods) ever cherish us with blessings.

SÚKTA XI. (CXXIII.)

The deity is VENA;[1] the Ṛishi is also named VENA, the son of BHṚIGU; the metre is *Trishṭubh*.

Varga VII.

1. This VENA, enfolded in the membrane of light, urges on (the waters) the germs of the Sun in the firmament of the water;[2] the sages cherish him at the confluence of the waters, and the Sun with endearments like a child.

2. The cloud-born VENA sends the water from the firmament; the back of the azure (sky) is beheld. He shone on the summit of the water[3] in heaven; the troops praised their common abode.

3. The many waters occupy a common station, clamouring around like the assembled mothers of the calf;[4] wandering above the summit of the

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[1] *Vena* is explained as the Sun in I. 83. 5. In the Dictionary it is rendered *Brahmá*. The Scholiasts interpret it *kánta* "the beloved," and in one copy *madhyasthánadevatá*, "the divinity of the middle region, *Indra* or *Parjanya*." Mahídhara (Yajur Veda, VII. 16) renders it *chandra* "the moon." The general purport of the *Súkta* makes it equivalent to the thunder-cloud.

[2] Mahídhara, "at the coming of the rain, at the end of the hot weather." In the second line "him" refers to *Vena*, but according to Mahídhara's interpretation, it means the *Soma*.

[3] The commentary is here deficient, but the interpretation in the text is based on the comment of the next verse.

[4] Dark allusions are here apparently intended to the agency of the thunder-clouds in sending rain, "the calf" (*vatsa*) meaning, according to the Scholiast, *vaidyutágni*, *Agni* as the lightning.

water they utter the praises of the sweet-flavoured ambrosia.

4. The pious, knowing his form, praised him, for they followed the cry of the great deer;[1] approaching him with sacrifice, they reached the flowing (water), for the sustainer of the waters[2] knows the ambrosial (fluids).

5. The *Apsaras*, smiling affectionately like a wife at her lover, cherishes him in the highest heaven: she wanders in the abodes of her beloved; he, VENA, being loved, sits down on his golden wing.

Varga VIII.

6. Those desiring thee in their hearts contemplated thee travelling as a strong-winged bird in the sky, the golden-winged messenger of VARUṆA, the bird which nourishes (the world) in YAMA'S dwelling.

7. The GANDHARVA stood erect upon the firmament, brandishing towards us his wonderful weapons, investing (all) in his beautiful diffusive (form), to make them visible, like the sun he generated the precious (rains).

8. When (VENA as) the drop of rain approaches the firmament, contemplating (all things) with the eye of the hawk[3] in the supporting (firmament),

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[1] *i.e. Vena*, whose cry is the thunder.

[2] The text has *Gandharva*.

[3] According to Sáyaṇa *gṛidhrasya* here means "the sun desiring the fluids."

then the sun, shining with brilliant radiance, makes the precious (showers) in the third sphere.[1]

SÚKTA XII. (CXXIV.)

AGNI is the deity and *Rishi* of verses 2 to 4, and is also the deity of verse 1; INDRA is the deity of verse 9; the other verses are irregular as to deity; AGNI, VARUṆA, and SOMA are the *Rishis* of verse 1 and verses 5 to 9; the metre of the 7th verse is *Jagatí*, of the rest *Trishṭubh*.

Varga IX.

1. Come, AGNI, to this our sacrifice, which has five oblations,[2] three-fold, spread out by seven (priests); be the bearer of our oblations, be our preceder, thou hast long been sleeping in profound darkness.

2. (AGNI speaks:) From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality; when being inauspicious[3] I abandon the sacrifice as it becomes auspicious, through my (old) friendship I come to the binding[4] touch-wood.

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[1] Sáma Veda, II. 9. 2. 13. 3.

[2] Or, "regulated by five," *i.e.* by the *yajamána* and the four chief priests, the *Hotṛi*, the *Udgátṛi*, the *Adhwaryu*, and the *Brahman*.

[3] [*i.e.* according to Sáyaṇa, "not being beautiful, not being radiant."]

[4] [Sáyaṇa derives *nábhim* from *nah*, "*nahana-ṣílám bandhana-ṣílám*," but does not explain further. Ludwig and Grassmann translate *araṇim nábhim* "fremde sippe" (a family of strangers).]

3. Beholding the guest of another family,[1] I have created the manifold abodes of sacrifice; I repeat praises, (wishing) good luck to the paternal foe-destroying (race of deities), I pass from a place unfit for sacrifice to a place where sacrifice can be offered.

4. I spent many years within this (altar); preferring INDRA, I abandon the progenitor;[2] AGNI, SOMA, VARUṆA, fall (from their power); returning, I protect that kingdom which awaits me.

5. These *Asuras* were deprived of their magical power; if thou, VARUṆA, desirest me, (then), O king, separating truth from falsehood, come and enjoy sovereignty over my realm.

6. [AGNI or VARUṆA speaks:] This, O SOMA, is heaven; this verily was beautiful, this (was) the light, the broad firmament; let us two slay VṚITRA; come forth; we worship with an oblation thee who art thyself the oblation.[3] Varga X.

7. The sage (MITRA) by his wisdom fixed his

[1] Sáyaṇa explains *vayáyáḥ* as *gantavyáyáḥ*, and explains thus "beholding, *i.e.* knowing, *i.e.* following the course of, the guest, *i.e.* the Sun, who is connected with a different region to be traversed (*i.e.* the sky) than that which is my abode, viz. the earth" (*tataḥ* in the commentary seems to be used instead of the feminine ablative).

[2] *i.e.* the touchwood.

[3] *Soma* means the moon, as well as the *Soma*-juice; this is a play on the word *Soma*.

body in the sky; VARUṆA with but a slight effort let loose the waters, conferring happiness, like wives, the pure rivers assume his (white) tint.

8. They sustain his most excellent energy, he approaches them delighting him with (sacrificial) food; like subjects choosing a king, they, smitten with fear, fled from VṚITRA.

9. The sages called the sun the ally of those who are affrighted, abiding in the friendship of the waters of heaven; the wise have honoured with their praise INDRA, who ceaselessly moves after the *Anushṭubh*.[1]

SÚKTA XIII. (CXXV.)

The deity may be considered either as VÁCH, personified Speech, said to be the daughter of the *Ṛishi* AMBHṚIṆA, or as PARAMÁTMÁ;[2] VÁCH is the *Ṛishi*; the metre of the second verse is *Jagatí*, of the rest *Trishṭubh*.

Varga XI. 1. I proceed with the RUDRAS, with the VASUS, with the ÁDITYAS, and with the VIṢWADEVAS; I support both MITRA and VARUṆA, AGNI and INDRA, and the two AṢWINS.

2. I support the foe-destroying SOMA, TWASHṬṚI, PÚSHAN and BHAGA; I bestow wealth upon the institutor of the rite offering the oblation, deserving of careful protection, pouring forth the libation.

[1] Or the ceaselessly moving Indra, who is worthy to be praised with an *Anushṭubh*. Or *anushṭubham* may mean simply one who is deserving of praise (*anushṭobhaníyam*).

[2] The word, or first of creatures, is throughout identified.

3. I am the sovereign queen, the collectress of treasures, cognizant (of the Supreme Being), the chief of objects of worship; as such the gods have put me in many places, abiding in manifold conditions, entering into numerous (forms).

4. He who eats food (eats) through me; he who sees, who breathes, who hears what is spoken, does so through me; those who are ignorant of me perish; hear thou who hast hearing, I tell thee that which is deserving of belief.

5. I verily of myself declare this which is approved of by both gods and men; whomsoever I will, I render formidable, I make him a Brahman,[1] a *Ṛishi*, or a sage.

Varga XII.

6. I bend the bow of RUDRA, to slay the destructive enemy of the *Brahmans*, I wage war with (hostile) men, I pervade heaven and earth.

7. I bring forth the paternal (heaven) upon the brow of this (Supreme Being), my birthplace is in the midst of the waters; from thence I spread through all beings, and touch this heaven with my body.

8. I breathe forth like the wind, giving form to all created worlds; beyond the heaven, beyond this earth (am I), so vast am I in greatness.

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[1] Sáyaṇa "*Brahmá*, the creator."

SÚKTA XIV. (CXXVI.)

The deities are the VIṢWADEVAS; the *Rishi* is KULMALABARHISHA, the son of ṢILÚSHA or AMHOMUCH, the son of VÁMADEVA; the metre of the eighth verse is *Trishṭubh*, of the rest *Uparishṭádbṛihatí*.

Varga XIII.

1. Neither sin nor sorrow, O gods, affect the man whom ARYAMAN, MITRA, and VARUṆA, being alike pleased by him, conduct beyond (the reach of) his enemies.

2. We implore that (protection) of yours, VARUṆA, MITRA, and ARYAMAN, whereby you preserve a man from sin, and lead him beyond (the reach of) his enemies.

3. May this VARUṆA and MITRA and ARYAMAN be our protection, may they lead us to the spot to which we should be led, and make us cross over to the spot to which we should cross over beyond (the reach of) our enemies.

4. You, VARUNA, MITRA, ARYAMAN, protect the universe; may we abide in your blessed felicity, O excellent leaders, beyond (the reach of) our enemies.

5. May the ÁDITYAS, VARUṆA, MITRA, ARYAMAN, (lead us) beyond (the reach of) the malignant; let us invoke the fierce RUDRA with the MARUTS, and INDRA and AGNI for our welfare, (that they may place us) beyond (the reach of) our enemies.

6. May the leaders VARUṆA, MITRA, ARYAMAN, (lead) us apart (from wickedness), may the kings

of men lead us beyond all calamities, beyond (the reach of) our enemies.

7. May VARUṆA, MITRA, ARYAMAN (bestow) upon us felicity for our protection; may the ÁDITYAS grant us that abundant happiness which we solicit, (and lead us) beyond (the reach of) our enemies.

8. As you, adorable VASUS, set free the cow fastened by her foot, even so remove sin away from us, and prolong, AGNI, our protracted life.

SÚKTA XV. (CXXVII.)[1]

The deity is the personified Night; the *Ṛishi* is KUṢIKA, the son of SOBHARI or RÁTRÍ (Night), the daughter of BHARADWÁJA; the metre is *Gáyatrí*.

1. The divine Night approaching looked upon many places with her eyes, she has assumed all beauties. Varga XIV.

2. The immortal goddess has filled the expanded (firmament), the low places and the high places,[2] she fights the darkness with lustre.

3. The advancing goddess prepared (the way for) her sister Dawn, and then the darkness departs.

4. May she be favourable to us to-day upon

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[1] This súkta is to be recited at the sacrifice offered in the early morning by one who has had unpleasant dreams during the night.

[2] The Scholiast understands the words "low" and "high" as referring to plants; the Night first of all fills things with darkness and then lights up the darkness with the stars, etc.

whose approach we re-enter (our dwellings), as birds (re-enter) their nest upon the tree.

5. Men have re-entered (their dwellings), and beasts and birds and the swift hawks.

6. Keep off, O ÚRMYÁ, the she-wolf, keep off the wolf and the robber, and be safely passed by us.

7. The all-embracing black diffused darkness has approached me, discharge it, USHAS, as if it were a debt.

8. I have brought (these verses) before thee like milch kine; accept, O Night, daughter of the sky, (my oblation) as the eulogy of one about to conquer.

SÚKTA XVI. (CXXVIII.)

The deities are the VIŚWADEVAS; the *Ṛishi* is VIHAVYA, the son of ANGIRAS; the metre of the last verse is *Jagatí*, of the rest *Trishṭubh*.

Varga XV. 1. May glory, AGNI, be mine in battle, may we, kindling thee, cherish thy person, may the (inhabitants of the) four quarters bow down before me, may we with thee for our leader overcome (hostile) armies.

2. May all the gods be on my side in battle, the MARUTS with INDRA, VISHṆU and AGNI; may the expanded firmament be mine, may the wind blow (propitiously) to this my desire.

3. May the gods bestow wealth upon me, may (their) blessing be upon me, may the sacrifice in which the gods are invoked be (beneficial) to me, may my invokers of the gods be the first to pro-

pitiate them; may we be unharmed in body and blessed with male offspring.

4. May (my priests) offer for me whatever oblations of mine (there may be); may the purpose of my mind be sincere; may I not fall into any kind of sin; universal gods, bless us.

5. Ye six[1] mighty goddesses, bestow upon us ample (wealth); universal gods, display prowess here; let us not be bereft of our offspring, or be harmed in our bodies, may we not become subject to our enemy, royal SOMA.

Varga XVI.

6. AGNI, who art an invincible protector, do thou defend us, baffling the wrath of our enemies; let them return grumbling to their homes, may the intelligence of those watchful (foes) be at once destroyed.

7. The creator of creators, he who is the protector of the universe, (him[2] I praise), the divine defender, the destroyer of enemies; may the two AṢWINS, BṚIHASPATI, and the gods, protect this sacrifice, and save the sacrificer from disappointment.

8. May the omnipresent (INDRA), the mighty one, who is invoked by many, and lauded by many, bestow a blessing on this our sacrifice; be gracious to our offspring, INDRA, lord of bay horses; harm us not, desert us not.

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[1] Heaven, earth, day, night, water and plants, according to the Scholiast.

[2] i.e. *Indra* or *Savitṛi*.

9. May those who are our foes be driven off; may we through INDRA and AGNI destroy them; may the VASUS, the RUDRAS, and the ÁDITYAS make me the high-reaching, fierce, intelligent, supreme ruler.[1]

ANUVÁKA XI.

ADHYÁYA VII. CONTINUED.

SÚKTA I. (CXXIX.)

The deity is PARAMÁTMÁ, the author of the creation, preservation and dissolution of the various entities (*bhávas*), these being the subjects treated of in the hymn; the *Ṛishi* is PARAMÁTMÁ, under his appellation PARAMESHṬHIN.

Varga XVII. 1. The non-existent[2] was not, the existent was not; then the world was not, nor the firmament,

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[1] See Yajur Veda, XXXIV. 46.

[2] To render this phraseology intelligible we must restrict the meanings of *sat* and *asat* ("ens" and "non-ens") to visible and invisible existence, or in Hindu cosmology to matter and spirit (*prakṛiti* and *purusha*), which in the Vaidik system would not, as in the *Sánkhya*, have a distinct existence, but would be blended and lost in the one invisible, immaterial, incomprehensible First Cause, or *Brahma*, in the intervals of creation. The language used in describing this is usually somewhat vague, but the notion is evidently that the First Cause was in the beginning undeveloped in its effects, and existed before either inactive matter or active spirit, considered as distinct; it is not intended to be said that no cause or origin, no Author of the universe, existed before creation, but that nothing else existed, neither matter nor spirit, and consequently that He created

nor that which is above (the firmament). How could there be any investing envelope,[1] and where? Of what (could there be) felicity?[2] How (could there be) the deep unfathomable water?[3]

2. Death was not nor at that period immortality, there was no indication of day or night; THAT ONE unbreathed upon breathed of his own strength,[4] other than THAT there was nothing else whatever.

3. There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.[5]

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both: see the *Vishṇu Puráṇa*, p. 12, where a similar passage is cited from the Veda, and this passage also is quoted by the commentator (*Ibid.* note 16): though it is not perhaps quite accurately explained.

[1] The Scholiast refers to the *Puráṇas* for an explanation, and accordingly see *Vishṇu Puráṇa*, p. 16, and note 25. Each element as created or developed is invested by its rudiment.

[2] *i.e.* of whom or of what living being could enjoyment, or fruition, whether of pain or pleasure, be predicated, there being no life?

[3] Sáyaṇa explains away another text, *idam agre salilam ásít* "this in the beginning was water," by saying that that referred to another period.

[4] Sáyaṇa takes *swadhá* as meaning *Máyá* or *Prakṛiti* (Illusion or Nature), the source of the world of phenomena. He understands *saha* "breathe'd along with Máyá."

[5] *Tapas* is said to mean not penance, but the contemplation of the things which were to be created.

4. In the beginning there was desire,[1] which was the first seed of mind; sages having meditated in their hearts have discovered by their wisdom the connexion of the existent with the non-existent.

5. Their ray[2] was stretched out, whether across, or below, or above;[3] (some) were shedders of seed, (others) were mighty; food was inferior, the eater was superior.

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[1] *i.e.* in the mind of the Supreme Being.

[2] [This, according to Sáyaṇa, refers to the suddenness of creation, which was developed in the twinkling of an eye, like the flash of the sun's ray. It was so quick, he continues, that it was doubtful whether the things in the central space (understood by the word "across") were created first, or those above or those below; in other words, creation took place simultaneously in all three portions of the universe. Sáyaṇa tries to reconcile this with the received notion of creation in a series (viz. that from *átmá* came the *ákáṣa*, and from the *ákáṣa* the wind, from the wind fire, etc.), by saying that this was the order in which things were created, but the development of the world was like a flash of lightning, so that the series could not be distinguished.]

[3] The word *tiraṣchínaḥ*, "across," perhaps refers to the *tiraksrotas*, "that in which the stream of life is horizontal," *i.e.* the animal world. The epithets in the second line of the verse are unusual and obscure; according to Sáyaṇa, the meaning is that among the created objects some were living creatures, others were great, as the sky, etc., the former being the enjoyers (*bhoktáraḥ*), the latter the things to be enjoyed (*bhojyáḥ*), so the creation was distinguished as the food and the feeder. The verse occurs Yajush, XXXIII. 74, where Mahídhara gives it several different interpretations, none more intelligible than those of Sáyaṇa.

6. Who really knows? who in this world may declare it? whence was this creation, whence was it engendered?[1] The gods (were) subsequent to the (world's) creation; so who knows whence it arose?

7. He from whom this creation arose, he may uphold it, or he may not (no one else can); he who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).[2]

SÚKTA II. (CXXX.)

The subject of the hymn is creation, therefore PRAJÁPATI is the deity; the *Rishi* is YAJÑA, the son of PRAJÁPATI, the metre of the first verse is *Jagatí*, of the rest *Trishṭubh*.

1. The sacrifice which is extended on every side by the threads (of created things) spread out by the worship of the gods for a hundred and one (years), these our progenitors, who have preceded us, weave it, weaving forwards, weaving backwards,[3] they worship (*Prajápati*) when (the world) is woven. Varga XVIII.

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[1] *i.e.* from what material cause, and from what creative cause, did it arise?

[2] Sáyaṇa's commentary on this súkta is very elaborate, but it is evidently influenced by the Vedántism of a later period. Although, no doubt, of high antiquity, the hymn appears to be less of a primary than of secondary origin, being in fact a controversial composition levelled especially against the *Sánkhya* theory.

[3] By combining the superior and inferior weaving, that is,

2. The first man spreads out this (web), the first man rolls it up, he spreads it above in this heaven; these his rays have sat down on the seat (of sacrifice), they have made the prayers serve as shuttles for weaving.

3. What was the authority (of the sacrifice), what was the limitation, what was the first cause, what was the clarified butter, what was the enclosure, what was the metre, what was the *pra-uga* text, when the universal gods offered worship to the gods? [1]

4. GÁYATRÍ became the associate of AGNI, SAVITṚI became combined with USHṆIK, SOMA radiant with sacred praises (was united) with ANUSHṬUBH, BṚIHATÍ gave efficacy to the words of BṚIHASPATI.

5. VIRÁJ was the glory of MITRA and VARUṆA; TRISHṬUBH was INDRA's portion of the midday (oblation) at this (sacrifice), JAGATÍ entered into the VIṢWADEVAS; by this (sacrifice) *Ṛishis* and men were created.[2]

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the intellectual and unintellectual, the enjoyer and the enjoyable, animate and inanimate existence. [Sáyaṇa's interpretation omits the *iti*; the translation should be, "Saying, 'weave forwards, weave backwards.'" Sáyaṇa explains *pitaraḥ* as the protectors, *i.e.* the gods.]

[1] When the *Sádhyas*, assembled as agents of creation, offered sacrifice to *Prajápati*, it was then a matter of question how this *Yajña* should be prepared.

[2] Verses 4 and 5 answer the question what was the metre? Two of the other questions—those relating to the butter (*ájya*)

6. When this ancient sacrifice was accomplished, by it *Rishis*, men, and our progenitors were created; beholding them with the eye of the mind, I glorify those who of old celebrated this sacrifice.

7. Associated with praises, accompanied by metres invested, having authority, the seven divine *Rishis*,[1] bold, and observing the path of their predecessors like charioteers, took up the reins.

SÚKTA III. (CXXXI.)

The deities of the 4th and 5th verses are the ASWINS, of the rest INDRA; the *Rishi* is SUKÍRTI, son of KAKSHÍVAT; the metre of the 4th verse is *Anushṭubh*, of the rest *Trishṭubh*.

1. Victorious INDRA, drive off all our foes, those who dwell in the east, and those who dwell in the west, (drive) off, O hero, those who dwell in the north, and those who dwell in the south, that we may rejoice in thy exceeding felicity. Varga XIX.

2. As the growers of barley[2] often cut the barley,

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and the enclosure (*paridhi*)—have been answered, Sáyaṇa says, in the *Purusha-Súkta*, X. 90 (see above, p. 249). Further illustration of this metaphorical mysticism is afforded by the Taittiríya Bráhmaṇa, III. 12. 9, to which Sáyaṇa refers.

[1] The *Rishis* are *Maríchi* and the rest, or else the seven officiating priests; their predecessors are *Angiras* and the elder *Rishis*, or else the gods employed in the creation.

[2] Sáyaṇa says "grain" is meant, the specific being put for the generic. Cf. Yajur Veda, X. 32. The literal import of the words *anupúrvam viyúya* indicates a knowledge of a succession of crops, an important advance in agriculture. [This

separating it in due order, so do thou, (O INDRA), bestow here and there nourishment upon those who have not neglected the performance of the sacrifice.

3. The cart has not arrived in due season, nor does he acquire fame in battles; (let us), the sages, desiring cattle, desiring horses, desiring food, (solicit) INDRA, the showerer, for his friendship.

4. You, O AṢWINS, lords of light, having drunk the grateful (libation), jointly preserved INDRA in battle against the ASURA NAMUCHI.[1]

5. Both the AṢWINS defended (thee), INDRA, like two fathers (defending) a son with glorious exploits; when (triumphing) through the deeds of valour, thou drankest the grateful libation, SARASWATÍ approached thee, O MAGHAVAT.[2]

6. May Indra, the protector, the possessor of great wealth, the all-knowing, be favourable (to us) with his protections; may he confound our enemies, may he make us free from fear, may we be the parents of excellent male offspring.

7. May we be ever in (the enjoyment of) the favour of that adorable divinity (retained) in his

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is extremely doubtful; the reference is more probably to the separate ears of barley which are cut one after the other. The application of the figure is that the god should pick out his diligent worshippers one after the other, and bestow blessings on them in succession.]

[1] Cf. Yajur Veda, X. 33.

[2] Cf. Yajur Veda, X. 34.

favourable thoughts, and may the protecting and opulent INDRA drive away far off from us those who hate us.

SÚKTA IV. (CXXXII.)

The deities of the first verse are the objects referred to therein, viz. the heaven, the earth, and the AṢWINS, the deities of the other verses are MITRA and VARUṆA; the *Ṛishi* is ṢAKAPÚTA, the son of NṚIMEDHA; the metre is unusual, that of the first verse is *Nyankusáriṇí*, of the second and sixth verses *Prastárapankti*, of the seventh verse *Mahásatobṛihatí*, of the rest *Virádrúpá*.

1. The Heaven liberal of treasure (prospers) the sacrificer, the Earth (prospers) the sacrificer because of the ornament, the divine AṢWINS prospered the sacrificer with blessings. Varga XX.

2. MITRA and VARUṆA, who sustain the earth, we worship you, the givers of felicity, for the sake of attaining our desires: may we, through your favour for the performer (of the sacrifice), overcome the *Rákshasas*.

3. May we, when we present to you (oblations), quickly alight upon desirable wealth, and the generous man who fosters his wealth, may his riches not depart from him.

4. (MITRA), scatterer of darkness, the Heaven gave birth to thee the other;[1] thou, VARUṆA, art

[1] [So Sáyaṇa, taking *anyaḥ* as *anyam*, meaning "other than *Varuṇa*."]

sovereign over all. The head of (your) chariot[1] desired (this sacrifice); opposing the destroyer, (the rite) is not (vitiated) by the smallest defect.

5. This iniquity (found) in this ṢAKAPÚTA, when MITRA is propitious, destroys opposing heroes, when the approaching (*Ṛishi*) places food in the dear adorable bodies of the protector (MITRA).[2]

6. O (MITRA and VARUṆA), endowed with various wisdom, your mother ADITI, the earth, (is) for the purification (of all things) by its libations, as the heaven (purifies by its rain); you display before us precious (treasures), and wash us with the sun's rays.

7. For you, brilliant through your functions, have sat down; now mount, (each of you, his) chariot, which rests on the yoke, which abides in the forests,[3] (to overcome) those (people) who clamour against us; NṚIMEDHA was preserved (by you) from sin, the pious worshipper was preserved from sin.

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[1] Or the head of the sacrifice, *i.e.* Soma.

[2] [This is one of the explanations which Sáyaṇa gives, taking the first *avaḥ* as a genitive singular, equal to *avituḥ*, "the protecting," *i.e.* *Mitra* or *Varuṇa*, and the second *avaḥ* as meaning food. In his alternative explanation this line is taken as meaning, "When the approaching *Mitra* (or *Varuṇa*) gives protection to the sacrificial rites and bodies of the worshipper who delights him with oblations."]

[3] [Or, "in the water," *Varuṇa* being said to reside in the ocean.]

SÚKTA V. (CXXXIII.)

The deity is INDRA; the *Rishi* is SUDÁS, the son of PIJAVANA; the metre of the first three verses is *Sakwarí*, of the second three verses *Mahápankti*, that of the seventh *Trishtubh*.

Varga XXI.

1. Adore fervently the might of that INDRA which goes before his chariot; he who makes room for us in the hand to hand conflict, who slays the *Vritra* in the hostile army in battles, he who is our stimulator, may he know (the adoration paid by us); may the bowstrings on the bows of our enemies be destroyed.[1]

2. Thou hast sent the rivers away downwards, thou hast slain AHI; thou art born, INDRA, without an enemy, thou grantest all that is desirable, as such we embrace thee, may the bowstrings on the bows of our enemies be destroyed.

3. May all our assailants, who make no offerings, quickly perish, may our praises (be successful); thou, INDRA, hurlest the weapon at the foe who seeks to slay us, may that liberal (hand) of thine be the giver of wealth (to us); may the bowstrings on the bows of our enemies be destroyed.

4. The man who, like a wolf, prowls around us, O INDRA, cast him beneath our feet, for thou art the resister, the overcomer (of foes); may the bowstrings on the bows of our enemies be destroyed.

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[1] The first three verses of this hymn occur also Sáma Veda, II. 9. 1. 14. 1-3.

5. He who assails us, INDRA, whether he be of the same caste or of degraded caste—scatter of thyself his host, (though it be vast) as the wide heaven; may the bowstrings on the bows of our enemies be destroyed.

6. Devoted to thee, INDRA, we strive after thy friendship; lead us by the path of sacrifice beyond all evils; may the bowstrings on the bows of our enemies be destroyed.

7. Give to us, INDRA, (the cow) who gives milk to the worshipper according to his desire, so that the mighty cow, possessed of an unfailing udder, the shedder of a thousand streams, may supply us plentifully with milk.

SÚKTA VI. (CXXXIV.)

The deity is INDRA; the *Ṛishi* is MÁNDHÁTṚI, the son of YUVANAṢWA, and of the last half of verse 6 and of verse 7 GODHÁ; the metre of the seventh verse is *Pankti*, of the rest *Mahápankti*.

Varga XXII. 1. Thou, INDRA, who fillest both heaven and earth (with light) like the dawn—the divine progenitress has given birth to thee, the mighty of the mighty (gods), the sovereign of men; the auspicious progenitress has given thee birth.[1]

2. Enfeeble the strength of the malicious man, cast under foot him who tries to kill us; the divine

[1] Sáma Veda, I. 4. 2. 4. 10. and II. 4. 1. 16. 1.

progenitress has given thee birth, the auspicious progenitress has given thee birth.[1]

3. Destroyer of enemies, INDRA, ṢAKRA, shake down upon us by thy exploits those abundant, all-shining viands, (accompanied) with all thy protections; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

4. When thou, INDRA, ṢATAKRATU, shakest down (upon us) all blessings, (then bestow) upon the offerer of the libation wealth also, together with thy thousandfold protections; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

5. Let thy radiant (weapons) fall down everywhere round about like drops of perspiration; let the enemy depart from us like the stems of the *dúrva* grass: the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

6. For thou, sapient (INDRA), wieldest thy might like a long hook; thou draggest (thy foes), MAGHAVAN, as a goat with its fore-foot (drags) a branch; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.[2]

7. O gods, we never injure (you), we never

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[1] Sáma Veda, II. 4. 1. 16. 3. [2] Sáma Veda, II. 4. 1. 16. 2.

inflict annoyance (on you), we follow the teaching of the *mantra;* we take hold of you at this (sacrifice) with wings and arms.[1]

SÚKTA VII. (CXXXV.)

YAMA is the deity; the *Ṛishi* is KUMÁRA of the race of YAMA; the metre is *Anushṭubh.*

Varga XXIII. 1. In that leafy tree where YAMA drinks with the gods, there the progenitor, the lord of the house, invites us to join the men of old.[2]

2. (At first) I beheld him with anguish inviting me to join the men of olden time, and walking with that fell design; but afterwards I longed for him.[3]

3. The new chariot, wheelless, single-poled, but turning everywhere, which thou, my child,[4] hast mentally formed—thou standest thereon though thou seest it not.

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[1] The first line of this stanza occurs Sáma Veda, I. 2. 2. 4. 2. "Wings and arms" are metaphorical for prayers and sacrifices.

[2] According to the legend *Nachiketas*, the son of *Vájaṣravas*, was sent by his father to visit *Yama*, who received him hospitably and allowed him to return to the world, on which he recited this hymn. Or according to another account the person who recited the hymn was not *Nachiketas*, but a person called *Kumára*, and the *Yama* of the hymn means not the god of death, but *Áditya*, the sun. See Nirukta, XII. 29. The tree in the first verse means the place of final repose where the dead rest, like weary travellers at the foot of a tree.

[3] *i.e.* by my father's command I have desired to approach death (see preceding note).

[4] [Or, *kumára* may be a proper name, see note 2]

4. The chariot which thou, my child,[1] hast driven down to me from the sages above, the *Sáman*[2] has driven it back again from hence placed on a ship.

5. Who has begotten the youth?[1] Who has driven the chariot off? Who can tell us how restitution was made?

6. How restitution was made appeared from the (command given) at first; before that the depth was outstretched, afterwards a means of returning (from YAMA) was provided.

7. This is the dwelling of YAMA, which is called the fabric of the gods; this pipe is sounded for his (gratification), he is propitiated by hymns.[3]

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[1] [Or, *kumára* may be a proper name, see note 2, p 362.]

[2] [Sáyaṇa does not give any subject to *právartata*; he takes *sáma* as accusative after *anu*, and explains it] "after communicating the message sent by thy father."

[3] The hymn is made throughout applicable to *Áditya* as well as to *Yama*, with, if possible, a still greater degree of obscurity. It seems to have been the basis of the discussion in the Taittiríya Bráhmaṇa (III. 11. 8) and the Kathá Upanishad, respecting what becomes of the soul after death, in dialogues between *Nachiketas* and *Yama*. See the translation of the *Kathá*, by Dr. Roer (Bibliotheca Indica). As mentioned by Weber, the father of *Nachiketas* is also named *Auddálaki* and *Áruṇi*.

SÚKTA VIII. (CXXXVI.)

The deities are the KEṢINS (AGNI, VÁYU, and SÚRYA); each verse has for its *Ṛishi* one of the seven *Munis*, sons of VÁTARAṢANA, namely, JÚTI, VÁTAJÚTI, VIPRAJÚTI, VṚISHÁṆAKA, KARIKRATA, ETAṢA and ṚISHYAṢṚINGA; the metre is *Anushṭubh*.

Varga XXIV. 1. The radiant (Sun supports) AGNI, the radiant one (supports) water, the radiant one supports the heaven and earth, the radiant one is for the visibility of the whole diffused (universe)—this light is called the radiant one.

2. The *Munis*, the sons of VÁTARAṢANA, wear the yellow dirty (vestments of bark), they follow the course of the wind, when they have assumed the (power of) gods.[1]

3. Exhilarated by the sanctity of the *Muni* we have mounted upon the winds; behold, mortals, (in them) our forms!

4. The *Muni* flies through the firmament, illumining all objects, the friend of each deity, appointed for pious works.

5. The steed of the wind, the friend of VÁYU, the *Muni*, who is instigated by the deity, repairs to both oceans, the eastern and the western.

6. Wandering in the track of the *Apsarasas* and the *Gandharvas*, and the wild beasts, the radiant (Sun),[2] cognizant of all that is knowable, (is my) sweet and most delightful friend.

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[1] Sáyaṇa, by the might of their penance they become gods.

[2] Or *Agni*, or *Váyu*.

7. Váyu churned for him, the inflexible (thunder) ground it when the radiant (Sun), along with Rudra, drank the water with his cup.[1]

Súkta IX. (CXXXVII.)

The deities are the Viswadevas; as in the preceding Súkta, there is a *Rishi* for each stanza, the seven *Ṛishis*, Bharadváj, Kaśyapa, Gotama, Atri, Viswámitra, Jamadagni, and Vasishṭha; the metre is *Anushṭubh*.

1. O gods, raise again the man, O gods, who has sunk; O gods, give life again to the man,[2] O gods, who has committed sin. Varga XXV.

2. These two winds blow to the regions which are far beyond the ocean; may the one bring you vigour, may the other blow away all evil.

3. Breathe, wind, medicinal balm; blow away, wind, all evil; for thou art the universal medicine, thou movest as the messenger of the gods.

4. [The wind speaks:] I have come to thee with pleasures and with protections; I have brought thee fortunate vigour, I drive away thy disease.

5. May the gods give (us) protection in this

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[1] The cup is the sun's rays, which absorb the moisture of the earth; the agitation of the wind sends this moisture down again as rain. [Sáyaṇa explains *kunan nama* as that which often guides but cannot be guided, *i.e.* the *mádhyamiká vák*. One explanation of *Rudra* is that it means the lightning, *vaidyutágni*, but it is difficult to see how the lightning helps the sun to swallow up the moisture of the earth.]

[2] *i.e.* "to me," the *Rishi* himself.

world, may the company of the MARUTS protect us, may all beings grant protection so that this (person) may be free from sin.

6. Waters verily are medicinal; waters are the dissipators of disease; waters are the medicines for everything; may they act as medicine to thee.

7. The tongue (being cleansed) by the ten-branched hands (of PRAJÁPATI is) the forerunner of speech; with those (hands) the removers of disease we touch thee.

SÚKTA X. (CXXXVIII.)

The deity is INDRA, the *Ṛishi* is ANGA, the son of URU; the metre is *Jagatí*.

Varga XXVI. 1. The bearers of oblations (the ANGIRASAS), INDRA, honouring the sacrifice, have through thy friendship torn VALA to pieces, when praise (being offered) desiring to give the dawns to KUTSA (thou wert engaged in) freeing the waters, and AHI's exploits (were foiled).

2. Thou hast sent forth the generative (waters), thou hast cleft the mountains, thou hast fetched forth the cows, thou hast quaffed the delicious *Soma*, thou hast caused the trees of the forest to grow; through his exploits by means of the voice produced for the sacrifice the sun has shone bright.

3. The sun unyoked his chariot in the midst of the sky, (when) the *Árya* (INDRA) encountered the *Dása*; associated with ṚIJIṢWAN, INDRA destroyed the stronghold of the guileful *Asura*, PIPRU.

4. Bold (INDRA) has annihilated the (hitherto) unbaffled (hosts of the *Asura*), the object of AYÁSYA's adoration has despoiled the impious of their treasures; the sun as if with the (aid of the) moon has seized upon the wealth of the cities (of the *Asuras*), glorified (by his worshippers), he has demolished the foe with his blazing (thunderbolt).

5. (INDRA), leading an irresistible army, slaying VṚITRA with the pervading piercing (bolt), gives (wealth to his worshippers), thins the (hosts of the *Asuras*) which have to be attacked;[1] (the whole host of the enemy) was afraid of INDRA's wide-destroying thunder-bolt, the purifying (Sun) came forth, USHAS left her waggon.

6. These wondrous exploits are thine alone, in that thou unaided hast injured the chief neglector of sacrifice; thou hast placed in the sky the regulator of the months, through thy aid the paternal (heaven) upholds the circumference of the wheel (of the Sun's car) which had been shattered (by VṚITRA).

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[1] [Or, "sharpens his weapons (which are to be hurled against the Asuras)."]

SÚKTA XI. (CXXXIX.)

SAVITṚI is the deity of the first *tricha*, of the second the *Gandharva*, VISWÁVASU, who is also the *Ṛishi* of the whole hymn; the metre is *Trishṭubh*.

Varga XXVII. 1. SAVITṚI, the solar-rayed, the yellow-haired, sent up the undying light from the east; at his command the sage PÚSHAN, the preserver, follows, looking upon all creatures.[1]

2. Beholding mankind he sits in the midst of the sky, filling (with light) the heaven and earth and the firmament; he illumines the all-pervading (quarters of space), the bright-pervading (intermediate points), and the midmost, the foremost, and the hindmost mark.[2]

3. The root of riches, the acquirer of treasure illumines by his functions all (visible) forms; SAVITṚI, like a god,[3] whose attribute is truth, stands like INDRA in the battle for riches.

4. Beholding SOMA, the *Gandharva* VIṢWÁVASU,

[1] Yajur Veda, XVII. 58. Mahídhara makes *Agni* the deity, taking *savitá* as a mere epithet, "the generator." According to Sáyaṇa, *Savitṛi* is the deity presiding over the period immediately after dawn. *Súrya* over the rest of the day.

[2] Yajur Veda, XVII. 59, reading *vimánaḥ* for *nṛichakshá*. Mahídhara thinks the word alludes to a stone representing *Áditya* and its position with respect to the altar and the implements.

[3] On Yajur Veda, XII. 66. Mahídhara attributes this verse to AGNI, and translates "like the god SAVITṚI."

the waters have come forth by means of the sacrifice; INDRA impelling them knew of this (their approach), and looked round the rims of the sun.

5. May the celestial *Gandharva* VIṢWÁVASU, the measurer of the water, declare to us that which is the truth, and that which we do not know; accepting our praises, (VIṢWÁVASU), protect our sacrifices.

6. (INDRA) discovered the cloud in the region of the rivers, he set open the portals of (the waters) whose dwelling is in the clouds; INDRA, (in the form of) the *Gandharva* (VIṢWÁVASU), proclaimed the ambrosial (waters), he knew the strength of the dragons.

SÚKTA XII. (CXL.)

The deity is AGNI, the *Ṛishi* is AGNI PÁVAKA; the metre of the first verse is *Vishṭárapankti*, of the next three *Satobṛihatí*, of the fifth *Uparishṭájjyotish*, and of the sixth *Trishṭubh*.

Varga XXVIII.

1. Thine, AGNI, is the most excellent sacrificial food; thy flames, O opulent in radiance, blaze fiercely; wise and widely luminous (AGNI), thou bestowest upon the donor (of the oblation) the choicest food with strength.[1]

2. AGNI, who art of purifying radiance, of unsoiled lustre, of full brightness, thou issuest forth with splendour; visiting thy parents (like) a son,

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[1] The whole Súkta occurs Yajur Veda, XII. 106 to 111, and Sáma Veda, II. 9. 2. 1. 1 to 6.

thou protectest (the worshippers), thou unitest both heaven and earth.[1]

3. Son of strength,[2] JÁTAVEDAS, rejoice in our adorations, (be) satisfied by our offerings; (the worshippers) have placed before thee viands of many sorts of wonderful efficacy, of excellent origin.

4. Contending with enemies,[3] bestow upon us, immortal AGNI, riches; thou shinest with a graceful person, thou fulfillest (the purpose of) the enjoyable rite.

5. (We praise thee), the perfecter of the sacrifice, the sage, the lord of great wealth, the giver of what is desirable; thou bestowest auspicious and abundant food, and enjoyable riches.[4]

6. Men for the sake of happiness place before them AGNI, the speaker of truth, the mighty, the contemplator of all; the posterity of MANU in pairs (propitiate) with praises thee, whose ears are open (to their praises), who art most renowned, and the (minister) of the gods.

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[1] Or thou fillest both worlds, *i.e.* heaven with oblations and earth with rain.

[2] Mahídhara renders *úrjo napát* 'grandson of waters, or non-injurer of food.'

[3] Sáyaṇa gives alternative renderings. Mahídhara says, "Shining by the priests, etc., offering oblations."

[4] Mahídhara more correctly takes the accusatives in the first portion of the sentence as governed by *dadhási*, which is capable of governing two accusatives, "Thou bestowest wealth upon the perfecter of the sacrifice (the *yajamána*)," etc.

SÚKTA XIII. (CXLI.)

The deities are the VISWADEVAS; the *Rishi* is AGNI as an ascetic (TÁPASA); the metre is *Anushṭubh*.

1. AGNI, speak out to us here, be favourably disposed towards us; bestow upon us (riches), lord of men, for thou art the giver of wealth to us.[1] Varga XXIX.

2. May ARYAMAN, may BHAGA, may BṚIHASPATI, may the gods give liberally to us; may the truth-speaking goddess (SARASWATÍ) bestow riches upon us.[2]

3. We invoke for our protection the royal SOMA, (we invoke) AGNI with praises, (we invoke) the ÁDITYAS, VISHṆU, SÚRYA, BRAHMÁ and BṚIHASPATI.[3]

4. We invoke the adorable INDRA and VÁYU and BṚIHASPATI on this occasion, that all our race may be favourably inclined to us in the acquisition (of wealth).

5. Stimulate to liberality ARYAMAN, BṚIHASPATI, INDRA, VÁTA, VISHṆU, SARASWATÍ, and the food-bestowing SAVITṚI.[4]

6. Augment our prayer and sacrifice, AGNI, with thy fires; do thou at our sacrifice stimulate (the gods) to give us wealth.[5]

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[1] Yajur Veda, IX. 28, reading in the last line *sahasrajid dhanadá asi swáhá.*

[2] *Ibid.* IX. 29, reading the last line *pra vágdeví dadátu naḥ swáhá.*

[3] *Ibid.* IX. 26. Sáma Veda, I. 1. 2. 5. 1, both reading *anvárabhámahe* at the end of the first line.

[4] *Ibid.* IX. 27.

[5] Sáma Veda, II. 7. 1. 6. 3.

SÚKTA XIV. (CXLII.)

The deity is AGNI; the *Rishis* are four in number, each being the author of a couplet (*dwicha*), JARITṚI, DROṆA, SÁRISṚIKWA and STAMBAMITRA, all of the race of SÁRNGA; the metre of the first two verses is *Jagatí*, of the next four *Trishṭubh*, of the last two *Anushṭubh*.

Varga XXX. 1. This person, AGNI, was thy praiser, for there is nothing else attainable, O son of strength; holy is the happiness derived from thee, a triple defence;[1] remove far from us, who are susceptible of harm, thy scorching flame.

2. Exalted is the birth of thee, AGNI, who art desirous of (sacrificial) food; thou presidest like a councillor over all created beings; our praises flowing smoothly proceed to thee, as herdsmen of their own will (go slowly) before (their flocks).

3. Blazing AGNI, thou destroyest many a shrub, as thou burnest; and (the sites) of the tilled fields are laid waste, may we never rouse to anger thy terrible flame.

4. When thou movest burning above and burning below, thou scatterest thyself like a devastating host; when the wind fans thy flame, thou shavest the earth as a barber shaves a beard.

5. His lines (of flame) are visible, like one array of many chariots, when clearing away (the forests)

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[1] According to Sáyaṇa a defence against the three evils of existence, alluding to the Sánkhya doctrine.

with thy arms (of flame) thou marchest, AGNI, over the prostrate earth.

6. May thy withering flames, AGNI, arise; may thy light (arise), and the swift movements of thee when thou art praised; rise up, stoop down, increasing in might; may all the VASUS this day attend upon thee.

7. This is the abode of the waters, the dwelling of the ocean; pursue, AGNI, a different path from this; go by this (path) according to thy pleasure.

8. Both at thy arrival, AGNI, and at thy departure, may the flowering *dúrva* grasses spring up; may lakes (be formed) and lotuses (therein); may these be the dwellings of the ocean.[1]

ADHYÁYA VIII.

ANUVÁKA XI. CONTINUED.

SÚKTA XV. (CXLIII.)

The ASWINS are the deities; the *Ṛishi* is ATRI, the son of SÁNKHYA: the metre is *Anushṭubh*.

Varga I.

1. You made this ATRI, ever diligent in worship, (swift) to run to the goal like a horse, and you renewed KAKSHÍVAT as (a wheelwright renews) a car.

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[1] The author of the prayer here expresses a hope that his house may not be set on fire, that is, may not the grass be burned, nor the lakes be dried up, nor the houses be burned.

2. This Atri, whom the irresistible (Asuras) dragged bound like a swift horse, ye unloosed like a strong knot, (setting him) the youngest born upon the earth.

3. Leaders (of rites), of goodly aspect and radiant, deign to accept Atri's praises, and so the praise of your worshipper (is) to be sung again to you leaders (of rites).

4. Munificent Aṣwins, my offering and praise (is) for your recognition,[1] because, leaders (of rites), you protect us at the sacrifice in the spacious sacrificial hall.

5. You came with winged (steeds) to Bhujyu (immersed) in the ocean, at the world's end, perturbed; and, leaders of truth, you restored him to your worship.

6. Prosperous, most adorable, all-knowing, come to us and decorate us with blessings, as a (cow's) udder is adorned with abundant food.

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[1] [*i.e.* awaits your recognition. The gerund *chite* resembles the gerund *viṣase* in the preceding verse, *bhavati* being understood in both cases.]

SÚKTA XVI. (CXLIV.)

The deity is INDRA, the *Ṛishi* SUPARṆA, son of TÁRKSHYA or ÚRDHWAKṚISAṆA, of the race of YAMA; the metre of the first, third, and fourth verses is *Gáyatrí*, of the second *Brihatí*, of the fifth *Satobṛihatí*, and of the sixth *Vishṭarápankti*.

1. This immortal SOMA, the giver of strength, the giver of long life to all, hastens like a swift horse to thee (INDRA), the creator. Varga II.

2. This (INDRA), adorable among us and brilliant, is a thunderbolt for the donor (of the oblation against his foes); he cherishes the exhilarating (worshipper) ÚRDHWAKṚISAṆA, as ṚIBHU (cherishes) the exhilarating celebrator of holy rites.

3. May the brilliant (INDRA), who is a benefactor amongst these his own (people), for the sake of SUPARṆA, the offerer of the oblation, bestow light upon our progeny.[1]

4. The *Soma* whom SUPARṆA, the son of the falcon, brought from afar, the bestower of many boons, who is the stimulator of AHI,—

5. Whom the falcon brought to thee (INDRA) with his claw, beautiful, unassailable, purple-tinted, the measurer of food—by it, food and old age was prolonged for living, by it affinity was awaked.

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[1] Sáyaṇa explains *ṣyena* (lit. a hawk) as the *ṛishi* of the hymn, *Suparṇa*, the son of *Túrkshya*. *Ahiṣuvaḥ* is explained in the St. Petersburg Dictionary as the name of an *Asura*, but it is here plural, not singular. The subject of the verb may be the Soma-juice, and not *Indra*.

6. So then by INDU INDRA obtains among the gods great brilliancy; by our sacrifice, O doer of good deeds, food and old age is prolonged, by our sacrifice this (*Soma*) is poured out by us.

SÚKTA XVII. (CXLV.)

The deity or rather the aim of the hymn is the getting rid of a rival wife;[1] the *Ṛishi* is INDRÁṆÍ; the metre of the last verse is *Pankti*, of the rest *Anushṭubh*.

Varga III. 1. I dig up this most potent medicinal creeper, by which (a wife) destroys a rival wife, by which she secures to herself her husband.

2. O (plant) with up-turned leaves, auspicious, sent by the gods, powerful, remove my rival and make my husband mine alone.

3. Excellent (plant), may I too be excellent, excellent amongst the excellent, and may she who is my rival be vile amongst the vile.

4. I will not even utter her name, no (woman) takes pleasure in that person; may we remove the other rival wife to a distance.

5. I am triumphing, thou art triumphant; we two being powerful will triumph over my rival.

6. I make thee the triumphant (herb) my pillow,

[1] Ápastamba says a wife who wishes to get rid of a rival must repeat this hymn silently three times on going to bed, and then embrace her husband. The creeper referred to in the hymn is the *páṭhá*.

I support thee with that more triumphant (pillow);
let thy mind hasten to me as a cow to her calf,
let it speed on its way like water.

SÚKTA XVIII. (CXLVI.)

The tutelary goddess of the forest, ARAṆYÁNÍ, is the deity; the *Ṛishi* is DEVAMUNI, the son of IRAMMADA; the metre is *Anushṭubh*.

Varga IV.

1. ARAṆYÁNÍ, ARAṆYÁNÍ, who art, as it were, perishing there, why dost thou not inquire of the village, does not fear assail thee?

2. When the *chichchika* replies to the crying *vṛishárava*,[1] ARAṆYÁNÍ is exalted, resonant, as with cymbals.

3. It is as if cows were grazing, and it looks like a dwelling, and ARAṆYÁNÍ at eventide, as it were, dismissed the waggons.

4. This man calls his cow, another cuts down the timber; tarrying in the forest at eventide, one thinks there is a cry.

5. But ARAṆYÁNÍ injures no one unless some other[2] assail him; feeding upon the sweet fruit, he penetrates at will.

6. I praise the musk-scented, fragrant, fertile, uncultivated ARAṆYÁNÍ, the mother of wild animals.

[1] These are said by the Scholiast to be small animals.

[2] As a tiger or robber.

SÚKTA XIX. (CXLVII.)

The deity is INDRA; the *Ṛishi* SUVEDAS, the son of ṢIRÍSHA; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga V.

1. I have faith, INDRA, in thy first wrath, whereby thou didst slay VṚITRA, and didst undertake a work friendly to man;[1] when both heaven and earth were inferior to thee, the firmament trembled at thy might, O wielder of the thunderbolt.[2]

2. Irreproachable INDRA, with mind intent on glory, thou hast by thy deceptions slain the deceptive VṚITRA. The worshipper chooses thee when he seeks for his (stolen) cattle, and in all sacrifices accompanied with invocations.

3. INDRA, the invoked of many, be gracious to these SÚRIS, who thereby prospering attain, O MAGHAVAN, to opulence; (who) adore the powerful one at the sacrifice for (the sake of obtaining) a son, a grandson, the fulfilment of their desires, and honourable wealth.[3]

4. He obtains well-procured riches, who studies to promote INDRA's rapid exhilaration. Exalted by

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[1] [Sáyaṇa takes *naryam* with *vritram*, and derives it from *ní*, to lead, which makes nonsense; he interprets *viver apas* as "didst approach the waters, *i.e.* this world." *Naryam* is either "friendly to man" or "heroic, manly."]

[2] Sáma Veda, I. 4. 2. 4. 2.

[3] Sáyaṇa explains *ahraye* as *alajjákare*, "of which there is no need to be ashamed."

(thy favour), O MAGHAVAN, (the worshipper), celebrating the sacrifice, speedily obtains through the officiating priests food and wealth.

5. Glorified by great (praise), MAGHAVAN, spread forth thy might, bestow riches (upon us); beautiful INDRA, who art wise like MITRA and VARUṆA, the distributer (of riches), thou givest us food now.

SÚKTA XX. (CXLVIII.)

The deity is INDRA; the *Ṛishi* is the *Rájá* PṚITHU, the son of VENA; the metre is *Trishṭubh*.

1. Having poured out the libation, we praise thee, INDRA; having presented the sacrificial food, (we praise thee), granter of abundant wealth; bring us the wealth which one longs for; protected by thee may we acquire riches through thyself alone. Varga VI.

2. Hero INDRA, who art mighty, mayest thou as soon as thou art born overcome with SÚRYA the races of the *Dásas*, and the fugitive (VALA) lurking in secrecy, hidden in the waters; we now present to thee the *Soma* in a copious stream.

3. Do thou, who art the Lord, who art wise, a sage desirous of the good opinion of the *Ṛishis*, do honour to thy praisers; may we be of those who gratify (thee) with *Soma* libations; to thee, O car-borne INDRA, these (praises are offered) with sacrificial viands.

4. To thee, INDRA, have these prayers been addressed; grant, O hero, strength to the leaders

of men; be of one mind with those in whom thou delightedst, and protect those who praise thee, and the worshippers who stand round about.

5. Hear, hero INDRA, the invocation of PṚITHU; thou art glorified by the praises of the son of VENA, who celebrated thy hall of sacrifice, full of *ghí*; thy praisers rush to thee like a torrent through precipitous banks.

SÚKTA XXI. (CXLIX.)

The deity is SAVITṚI; the *Ṛishi* is ARCHAN, the son of HIRAṆYASTÚPA; the metre is *Trishṭubh*.

Varga VII. 1. SAVITṚI has fixed the earth with fetters; SAVITṚI has made the heaven firm in a place where there was no support; SAVITṚI has milked the cloud of the firmament bound to the indestructible (ether) like a trembling horse.[1]

2. Where the cloud thus arrested shed moisture (on the earth) SAVITṚI, O grandson of the waters, knew that (place); from thence proceeded the earth, thence arose the firmament, thence the heaven and earth were spread out.

3. Afterwards arose this other adorable (deity), together with the host of the immortal world, the bright-winged GARUTMAT, born before SAVITṚI obeyed his law.[2]

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[1] Nirukta, X. 32.

[2] Alluding, according to the Scholiast, to *Garuḍa's* having brought the *Soma* from the moon at *Savitṛi's* command.

4. As cattle hasten to the village, as the warrior to his horses, as affectionate milk-giving cows to the calf, as a husband to his wife, so may SAVITṚI, the upholder of the sky, the desired of all, hasten to us.

5. As HIRAṆYASTÚPA, the ANGIRASA, summoned thee to this food, so I, praising thee for thy protection, watch before thee as (worshippers) watch before the filament of the *Soma*.[1]

SÚKTA XXII. (CL.)

The deity is AGNI; the *Ṛishi* MṚIḶÍKA, the son of VASISHṬHA; the metre of the first three verses is *Bṛihatí*, of the fourth verse *Uparishṭájjyotish* or *Jagatí*, of the fifth verse *Uparishṭajjyotish*.

1. Bearer of oblations, being kindled thou burnest for the gods; come to us with the ÁDITYAS, the RUDRAS, the VASUS; come for our felicity.[2] Varga VIII.

2. Being gratified by this sacrifice, this praise, approach; we mortals invoke thee, blazing (AGNI), we invoke thee for felicity.

3. I glorify with my praise thee, JÁTAVEDAS, desired by all; bring hither, AGNI, to us the gods who are gratified by offerings, (bring) those gratified by offerings for our felicity.

4. The divine AGNI was the *purohita* of the gods; the *Ṛishis*, the descendants of MANU, kindled AGNI. I invoke AGNI for the acquisition of abun-

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[1] Nirukta, X. 33, quoted by Sáyaṇa.

[2] *Mṛiḷíkáya*, a play upon the name of the *Ṛishi*.

dant wealth, (may he make me) happy for the acquisition of wealth.

5. May AGNI protect in war ATRI, BHARADWÁJA, GAVISHṬHIRA, ourselves, KAṆWA, and TRASADASYU; VASISHṬHA as the *purohita* invokes AGNI, the *purohita* for our felicity.

SÚKTA XXIII. (CLI.)

The divinity is ṢRADDHÁ (faith); the *Rishi* is a lady named ṢRADDHÁ, of the family of KÁMA;[1] the metre is *Anushṭubh.*

Varga IX. 1. AGNI is kindled by ṢRADDHÁ, by ṢRADDHÁ is the oblation offered; with our praise we glorify ṢRADDHÁ, (who is seated) on BHAGA's head.[2]

2. O ṢRADDHÁ, grant the desire of the donor (of the oblation), grant, O ṢRADDHÁ, the desire of him who wishes to give, grant this boon which I have mentioned to my sacrificers who solicit happiness.

3. As the gods had faith in (their fight with) the *Asuras*, so grant the boon which has been asked for to our sacrificers who solicit happiness.

4. Gods, worshippers, and those who are protected by VÁYU, solicit ṢRADDHÁ, (they cherish) ṢRADDHÁ with heartfelt desire, through ṢRADDHÁ a man acquires wealth.

5. We invoke ṢRADDHÁ at dawn, and again at midday, and also at the setting of the sun; inspire us in this world, ṢRADDHÁ, with faith.

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[1] An obvious allegory; Faith, of the family of Love.

[2] Nirukta, IX. 31.

ANUVÁKA XII.

ADHYÁYA VIII. CONTINUED.

SÚKTA I. (CLII.)

The deity is INDRA; the *Rishi* is SÁSA, of the race of BHARADWÁJA; the metre is *Anushtubh*.

1. (I) SÁSA thus (praise INDRA); thou art mighty, the destroyer of foes, the wonderful, (he) whose friend is not killed nor ever overpowered. Varga X.

2. May INDRA, the granter of prosperity, the lord of men, the slayer of VRITRA, the warrior, the subduer, the showerer, the drinker of the *Soma*, the assurer of safety, come to our presence.

3. Destroy, INDRA, the *Rákshasas*, the enemies; fracture the jaws of VRITRA; baffle, INDRA, slayer of VRITRA, the wrath of (our) menacing foe.

4. Destroy, INDRA, our enemies; hunt down those who are in array against us; consign to lower darkness him who seeks to harm us.[1]

5. Frustrate the purpose of him who hates us, (baffle) the weapon of him who seeks to overpower us; grant us entire security from his wrath, ward off (his) weapon.

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[1] Yajur Veda, VIII. 44; Sáma Veda, II. 9. 3. 7. 2; Nirukta, VII. 2.

SÚKTA II. (CLIII.)

The deity is INDRA; the *Ṛishis* are the wives of the gods, the mothers of INDRA; the metre is *Gáyatri*.

Varga XI.

1. Desirous of fulfilling their functions (the mothers of INDRA) approaching, worship him as soon as born, and enjoy (affluence) together with male progeny.[1]

2. Thou, INDRA, wast born from overpowering strength and energy; thou, O showerer, art indeed a showerer (of blessings).[2]

3. Thou, INDRA, art the slayer of VṚITRA, thou hast spread out the firmament; thou hast upheld the heaven by thy power.

4. Thou, INDRA, bearest thy well-beloved and adorable thunderbolt in thine arms, sharpening it with thy might.

5. Thou, INDRA, overpowerest all beings by thy might, thou hast reached all worlds.

SÚKTA III. (CLIV.)

The deity or topic of the hymn is the state of the dead; the *Ṛishi* is YAMÍ, the daughter of VIVASWAT; the metre is *Anushṭubh*.

Varga XII.

1. *Soma* is filtered for some (of the *Pitṛis*), others accept clarified butter; go (O dead one) to those to whom the honey flows.[3]

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[1] Sáma Veda, I. 2. 2. 41, reading *vanvánásaḥ* for *bhejánásaḥ*.

[2] Sáma Veda, I. 2. 1. 3. 6; Nirukta, VII. 2.

[3] According to the Scholiast, those who offer *Soma* to their *pitṛis* are students of the Sáma Veda, those who offer *ghí* are

2. To those who through penance are unassailable (by sin), to those who through penance have gone to heaven, to those who have performed abundant penance, do thou (O dead one) repair.

3. To those who engage in battles, heroes who have given up their lives, or who have presented thousands of offerings, to them (O dead one) repair.

4. Repair, YAMA, to those ascetic *Pitṛis* who are ancient, observers of truth, speakers of truth, and augmenters of truth.

5. Repair, YAMA, to those ascetic *Ṛishis*, the sons of penance, who protect the sun, being leaders of thousands, and intelligent.

SÚKTA IV. (CLV.)

The deity of verses 1 and 4 is the averting of misfortune (*Alakshmighna*), of verses 2 and 3 BRAHMAṆASPATI, and of verse 5 the VIṢWADEVAS; the *Ṛishi* is ṢIRIMBIṬHA, the son of BHARADWÁJA; the metre is *Anushṭubh*.

Varga XIII.

1. Miserable,[1] ill-favoured, deformed, ever-railing (goddess), go to thy mountain; with these exploits of ṢIRIMBIṬHA[2] we scare thee away.

2. May she be scared away from this (world), scared away from the next (world), the destructress

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students of the Yajur Veda, and those who offer honey are students of the Atharva Veda.

[1] *Aráyi*=not giving:. *aráyi* may be the name of the goddess. Sáyaṇa says *durbhikshádidevatá*, the goddess of famine, etc., *i.e.* Distress or Misery; or *alakshmi*, *i.e.* Misfortune.

[2] Or, with the essences (or waters) of the cloud.

of all embryos; sharp-horned BṚIHASPATI approach, driving away Distress.[1]

3. The wood which floats by the sea-shore far off, remote from man,[2] seize that, (O goddess), hard to destroy, and therewith go to a distant shore.

4. Utterers of discordant sounds, when swiftly moving you departed, all the enemies of INDRA were slain, disappearing like bubbles.

5. These (VIṢWADEVAS)[3] have brought back the (stolen) cattle; they have built up the fire; they have provided food for the gods. Who will overcome them?

SÚKTA V. (CLVI.)[4]

The deity is AGNI; the *Ṛishi* is KETU, the son of AGNI; the metre is *Gáyatrí*.

Varga XIV. 1. May our rites bring AGNI hither like a swift charger in battle, may we through him acquire all wealth.

2. Send us, AGNI, for the acquisition of wealth, that army with which we may acquire cattle through thy protection.

3. Bring us, AGNI, substantial and extensive

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[2] Sáyaṇa expands this to "the wooden body of the deity called *Purushottama*" (*Vishṇu*).

[3] Yajur Veda, XXXV. 18. Mahídhara supplies *jíváḥ*, "lives," or "living beings."

[4] The whole of this hymn occurs in the Sáma Veda, II. 7. 1. 15.

wealth, consisting of cattle and horses, sprinkle the sky (with rain), expel PAṆI.[1]

4. Thou, AGNI, hast elevated the imperishable planet, the Sun, in the firmament, giving light to the people.

5. Thou, AGNI, art the best beloved and most excellent banner of the people; understand (our praise) giving food to the praiser.

SÚKTA VI. (CLVII.)

The deities are the VISWADEVAS; the *Ṛishi* is BHUVANA the son of APTYA, or SÁDHANA the son of BHUVANA; the metre is *Trishṭubh* in half stanzas.

1. May we, along with INDRA and the universal gods, possess all these worlds.[2] Varga XV.

2. May INDRA with the ÂDITYAS perfect our sacrifice and our bodies and our offspring.[3]

3. May INDRA with the ÁDITYAS, and attended by the MARUTS, be the protector of our bodies.[4]

4. When the gods returned (home), after slaying the *Asuras*, (then were) the deities protecting their divinity.

5. When (the worshippers) with their pious acts offered praise in honour (of the gods), then (men) beheld around them the swift descending rain.

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[1] The Sáman reads *paṇim*.

[2] Yajur Veda, XXV. 46; Sáma Veda, I. 5. 2. 2. 6, and II. 4. 1. 23. 1.

[3] Sáma Veda, II. 4. 1. 23. 2. [4] *Ibid.* II. 4. 1. 23. 3.

SÚKTA VII. (CLVIII.)

The deity is SÚRYA; the *Rishi* CHAKSHUSH, his son; the metre *Gáyatrí*.

Varga XVI.

1. May SÚRYA protect us from (foes dwelling in) heaven, VÁYU from (those dwelling in) the firmament, and AGNI from those upon earth.

2. SAVITṚI, whose radiance merits a hundred acknowledgments, be propitiated (by our praises); protect us from the falling bolts (of our enemies).

3. May the divine SAVITṚI grant us sight,[1] may PARVATA (grant) us sight; may DHÁTRI (grant) us sight.

4. Give sight, SÚRYA, to our eyes, (bestow) sight for the illumination of our bodies, so that we may look upon and into this (world).

5. May we look upon thee, SÚRYA, the bright beholder (of all), may we look into the things which are visible to mankind.

SÚKTA VIII. (CLIX.)

SACHÍ is both the *Ṛishi* and the deity; the metre is *Anushṭubh*.

Varga XVII.

1. The sun has risen; my good fortune has dawned; I, knowing this, have obtained my husband triumphing (over my rivals).

2. I am the banner, I am the head, I am exalted, soothing (my lord); my husband must conform to my will, as I am victorious over my rivals.

[1] Play on the word *chakshush* "eye," and the name of the *Ṛishi*.

3. My sons are the destroyers of my enemies, my daughter is an empress; and I am victorious, my fame is most precious to my husband.

4. That oblation, O gods, has been offered by which INDRA offering it has become renowned and most powerful; I freed myself from my rival wives.

5. Free from rivals, the destructress of rivals, victorious, triumphant, I cut up the brilliance and wealth of the other (wives of INDRA) as if it were the wealth of (enemies) who do not endure long.

6. Triumphant, I conquered these my rivals, so that I might rule this hero and his people.[1]

SÚKTA IX. (CLX.)

The deity is INDRA; the *Ṛishi* PURÁṆA, the son of VIṢWÁMITRA; the metre is *Trishṭubh*.

1. Drink, INDRA, of this sharp (*Soma*-juice, which is) combined with sacrificial food, unyoke here thy bay steeds yoked to thy swift chariot; let no other worshippers detain thee, INDRA; these libations are for thee — Varga XVIII.

2. For thee are the libations that have been poured out, for thee are those which are to be poured out; thee do our quickly uttered praises invoke; INDRA, who art cognizant of all things,

[1] Literally this is a song of exultation by *Sachi* over her rival wives; but *ṣachi* means also an "act," "exploit," and this hymn is metaphorically the praise of *Indra's* glorious acts.

taking pleasure in this present sacrifice, drink the *Soma* here.

3. He who devoted to the deity with a willing mind offers the *Soma* to him with all his heart, INDRA does not destroy his cattle, but gives him beautiful excellent (wealth).

4. He is mindful of him who, as[1] a rich man, offers *Soma* to him; possessed of riches (INDRA) holds him in his hand, and unsolicited destroys (his enemies) who hate the Brahmin.

5. Wishing for horses, for cattle, for food, we invoke thee, INDRA, that thou mayest come; abiding within thy new favour we invoke thee, INDRA, the giver of happiness.

SÚKTA X. (CLXI.)

The deity is INDRA, or, according to the *anukrama*, the object of the hymn is the cure of the disease called *rájayakshma* (royal or declared consumption); the *Ṛishi* is YAKSHMANÁŚANA,[2] the son of PRAJÁPATI; the metre of the last verse is *Anushṭubh*, of the rest *Trishṭubh*.

Varga XIX.

1. By means of the oblation I set thee free to live safe from undeveloped consumption and from royal consumption; and if the seizer have already

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[1] The comment takes no notice of the word *na*.

[2] The destroyer of *yakshma*, consumption or atrophy. This súkta is to be recited with an offering to fire for the recovery of a person from sickness. [Sáyaṇa refers to the *A'swaláyana Gr. S.* III. 6.]

seized him, then do you, INDRA and AGNI, set him free.

2. If he be of wasted life, or already dead, or be come to the verge of death, I bring him back from the lap of NIRṚITI; I have made him strong enough to live for a hundred years.

3. I have rescued him with an oblation having a thousand eyes, conferring a hundred years, giving life for a century, so that INDRA may conduct him beyond all harm for a hundred years.

4. Regaining thy strength, live for a hundred autumns, a hundred winters, a hundred springs; may INDRA, AGNI, SAVITṚI, and BṚIHASPATI, (propitiated) by this century-yielding oblation, give this man back (to us) for a hundred years.

5. I have rescued thee, I have found thee; come back again, thou who art young again; sound in body, I have obtained for thee all thy senses, thy whole life.

SÚKTA XI. (CLXII.)

The subject of the hymn is a prayer to avert abortion; the *Ṛishi* is RAKSHOHAN, the son of BRAHMÁ.

1. May AGNI, the destroyer of the *Rákshasas*, consenting to our prayer, drive hence (the evil spirit) who (in the form of) sickness assails thine embryo, who, as the disease *durnáman*, assails thy womb.[1] Varga XX.

[1] Nirukta, VI. 12. Yáska gives the meanings of the Lexicons to *durnáman*, viz. a worm, disease, hæmorrhoids.

2. May AGNI, concurring in our prayer, destroy the cannibal who, as sickness, assails thine embryo, who, as the disease *durnáman*, assails thy womb.

3. May we exterminate from hence (the evil spirit) who destroys the impregnating energy, the germ as it settles, the moving embryo, who seeks to destroy (the babe) when born.

4. May we exterminate from hence (the evil spirit) who separates thy thighs, who lies between husband and wife, who, entering thy womb, devours (the seed).

5. May we exterminate from hence (the evil spirit), who in the form of brother, husband, or paramour, approaches thee, and seeks to destroy thy offspring.

6. May we exterminate from hence (the evil spirit) who, having beguiled thee by sleep or darkness, approaches thee, and seeks to destroy thy offspring.

SÚKTA XII. (CLXIII.)

The deity is the cure of phthisis; the *Ṛishi* is VIVṚIHAN, the son of KAṢYAPA; the metre is *Anushṭubh.*

Varga XXI.

1. I banish disease from thine eyes, from thy nose, from thy ears, from thy chin, from thy head, from thy brain, from thy tongue.

2. I banish disease from thy neck, from thy sinews, from thy bones, from thy joints, from thy upper arms, from thy shoulders, and from thy fore-arms.

3. I banish disease from thine entrails, from thy anus, from thine abdomen, and from thy heart, from thy kidneys,[1] from thy liver, from thy (other) viscera.

4. I banish disease from thy thighs, from thy knees, from thy heels, from thy toes, from thy loins, from thy buttocks, from thy private parts.

5. I banish disease from thy urethra, from thy bladder, from thy hair, from thy nails, from thy whole person.

6. I banish disease from each limb, from each hair, from each joint where it is generated, from thy whole person.

SÚKTA XIII. (CLXIV.)

The deity is the dissipation of bad dreams; the *Rishi* is PRACHETAS, the son of ANGIRAS; the metre of the third verse is *Trishṭubh*, of the fifth *Pankti*, of the rest *Anushṭubh*.

1. Lord of the mind, begone,[2] depart, proceed to a distance: look at NIRṚITI far off; the mind of a living being is manifold.[3] Varga XXII.

2. Men solicit the boon of good fortune, they acquire abundant good fortune, (I desire) the

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[1] [Mahídhara, "bones near the heart." Sáyaṇa, "kidneys, made like the fruit of the mango tree, being in both sides of the body."]

[2] The Scholiast explains this as "sovereign of the mind when in the condition of sleep, the deity presiding over bad dreams."

[3] Nirukta, I. 17. The mind is attentive to various objects, and is soon diverted from any regard to evil dreams.

auspicious sight of VAIVASWAT;[1] the mind of a living being is variously (directed).

3. Whatever sin we have committed by speaking[2] to (others), speaking against (others), speaking (evil) about (others), whether waking or sleeping, may AGNI remove all such hateful sins far from us.

4. O INDRA, O BRAHMAṆASPATI, whatever sin we run into, (save us therefrom), and may the PRACHETAS[3] of the ANGIRASAS protect us from the malignity of our enemies.

5. We have triumphed to-day, we have won, we have become free from guilt; may evil designs formed in waking or sleep be transferred to him whom we hate, be transferred to him who hates us.

SÚKTA XIV. (CLXV.)

The deities are the VIṢWADEVAS; the *Ṛishi* is KAPOTA, the son of NIRṚITI; the metre is *Trishṭubh*.

Varga XXIII. 1. O gods, let us worship for that desiring which the pigeon[1] sent as NIRṚITI's messenger, has come to this (ceremony); let us make atonement, may prosperity be given to our bipeds and quadrupeds.

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[1] YAMA, the son of VIVASWAT, is the deity presiding over bad dreams.

[2] [Sáyaṇa interprets *áṣasá* by *abhilásheṇa*, "by desire."]

[3] *Prachetas*, according to the Scholiast, may here imply *Varuṇa*, or by changing the case to *Prachetasam*, it may mean the *Ṛishi* of the Súkta.

[1] The presence of a pigeon is said to be unlucky.

2. May the bird sent to our dwellings, the pigeon, be auspicious, O gods, and void of offence, so that the wise AGNI may approve of our oblation, and the winged weapon (of mischief) depart from us.

3. May the winged weapon (of mischief) do us no harm; he takes his place upon the touchwood, the seat of AGNI; may prosperity attend our cattle and our people, let not the pigeon, gods, do us harm in this (dwelling).

4. May that which the owl shrieks be in vain, (and may it be in vain) that the pigeon takes his place upon the fire; may this reverence be paid to YAMA, (the god of) Death, as whose messenger he is sent.

5. (Praised) by our hymn, O gods, drive out the pigeon who deserves to be driven out, exhilarated (by our oblation), bring us food and cattle, dissipating all our misfortunes; abandoning our food, may the swift (pigeon) fly away.

SÚKTA XV. (CLXVI.)

The deity is the destruction of a rival; the *Ṛishi* is RISHABHA the son of VIRÁJ, or the son of SAKVARA; the metre of the last verse is *Mahápankti*, of the rest *Anushṭubh*.

1. Make me, INDRA, (renowned like) a bull[1] Varga XXIV. amongst my equals, victor over my rivals, the slayer of mine enemies, a sovereign, a lord of cattle.

[1] *Ṛishabham*, a play upon the *Ṛishi's* name.

2. I am the destroyer of mine enemies, like INDRA, unharmed and unwounded; may all these my foes be cast down under my feet.

3. I bind you here, like the two extremities of the bow by the bowstring; restrain them, lord of speech, that they may speak humbly to me.

4. I have come triumphant with power, equal to any exploit; I seize upon your minds, your pious observances, your prowess in war.

5. Seizing upon your goods and chattels, may I be victorious; I walk upon your heads; cry aloud from beneath my feet, like frogs from (below) the water, like frogs from (below) the water.

SÚKTA XVI. (CLXVII.)

The deity is INDRA; the *Rishis* are VIṢWÁMITRA and JAMADAGNI; the metre is *Jagatí*.

Varga XXV. 1. For thee, INDRA, is this *Soma* poured forth, thou rulest over the effused (*Soma* of) the jar; do thou bestow upon us riches with numerous sons, thou didst win heaven, performing arduous penance.[1]

2. We summon to the libations the mighty ṢUKRA, the conqueror of heaven, exhilarated by sacrificial food; take notice of this our sacrifice here and come; we solicit (for wealth) MAGHAVAN, victorious over his foes.

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[1] *i.e.* according to Sáyaṇa, by the performance of a hundred *Aṣwamedhas*.

3. (Engaged) in the worship of the royal SOMA and of VARUṆA, (present) in the protecting (dwelling) of BṚIHASPATI and ANUMATI, (I am assiduous) in thy praise, MAGHAVAN; DHÁTṚI and VIDHÁTṚI, I have fed on the pitcher.[1]

4. Enjoined by thee, I have prepared the food at the (sacrifice) about to be performed, and as chief worshipper I complete this hymn of praise. [Indra speaks:][2] The *Soma* being poured out in your respective dwellings, O VIṢWÁMITRA and JAMADAGNI, (offer praise) when I come with (the wealth) which I am going to distribute.

SÚKTA XVII. (CLXVIII.)

The deity is VÁYU; the *Ṛishi* is ANILA, of the race of VÁTA; the metre is *Trishṭubh*.

Varga XXVI.

1. (I proclaim) the greatness of the impetuous VÁYU; his voice spreads thundering around; he moves along sweeping the sky, tinting purple (the quarters of the horizon), he advances, raising the dust of the earth.

2. Solid masses advance to meet the wind; the mares come to him as to battle;[3] associated with

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[1] *i.e.* "I have drunk the *Soma* left in the jar from that which had been offered."

[2] *Indra*, in the form of conscience, speaks to them.

[3] Or, his wives, the trees, shrubs, etc., follow him as timid women obey a resolute man.

them and in the same car the divinity proceeds, the sovereign of all this world.

3. Traversing the firmament by its paths, (Váyu) rests not for a single day; the friend of the waters, the first-born, the utterer of truth—where has he been generated, whence was he manifested?

4. The soul of the gods, the germ of the world, this divinity moves according to his pleasure; his voices are heard, his form is not (seen); let us worship that Váta with oblations.

Súkta XVIII. (CLXIX.)

The cows are the deities; the *Ṛishi* is Ṣabara, of the family of Kakshívat; the metre is *Trishṭubh*.

Varga XXVII. 1. May the refreshing wind blow upon the cows, may they crop the juicy grass; let them drink the nutritious life-sustaining (waters); Rudra, have compassion upon the food which has feet.[1]

2. Grant great felicity, Parjanya, to those cows who are of similar forms, of different forms, or of single forms, whose names Agni knows through the sacrifice, or those whom the Angirasas created in this world by penance.

3. Bring, Indra, to the cow-house (the cows) who offer their bodies to the gods, those of whom Soma knows all the properties, those that nourish us with their milk, and those that have calves.

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[1] *i.e.* the cow. This seems to favour the notion that cows were sometimes killed for food.

4. May PRAJÁPATI bestowing these (cows) upon me, concurring with the universal gods and the *Pitṛis*, bring the auspicious cattle to our cow-pen, may we be in possession of their progeny.[1]

SÚKTA XIX. (CLXX.)

The deity is SÚRYA; the *Rishi* VIBHRÁJ his son; the metre of the first three verses is *Jagatí*, of the last *A'stárapankti*.

Varga XXVIII.

1. Let the radiant (SÚRYA) drink much sweet *Soma* juice, bestowing unbroken life upon the lord of the sacrifice; (SÚRYA), who impelled by the wind[2] protects his people of his own accord, nourishes them and shines in various places.

2. The radiant light is born mighty, well-cherished, the abundant bestower of food, eternal, deposited in the supporting sustainer of the sky, the slayer of adversaries, the slayer of the *Vṛitras*, abundantly slaying the *Dasyus*, the slayer of the *Asuras*, the slayer of rivals.

3. This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty; all-illumining, radiant, mighty,

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[1] This and the preceding stanza, it is said, are to be repeated at even-tide, when the cows are being brought home.

[2] According to Sáyaṇa it is the circle of the Zodiac, according to Mahídhara it is the solar orb which is driven along by the wind. Yajur Veda, XXXIII. 30. Verses 1 to 3 occur Sáma Veda, II. 6. 3. 5.

SÚRYA displays to view his vast power, his unfailing lustre.

4. Illumining the whole (world) with thy radiance, thou hast attained (SÚRYA) the luminous region of heaven, by which (radiance) animating all pious acts and addressed to the universal gods, all living beings are cherished.

SÚKTA XX. (CLXXI.)

The deity is INDRA; the *Ṛishi* IṬA, the son of BHṚIGU; the metre is *Gáyatrí*.

Varga XXIX. 1. Thou hast protected, INDRA, this chariot of IṬA, who offered libations; hear the invocation of the presenter of the *Soma*.

2. Thou hast carried off the head of the trembling sacrifice from his skin; come to the dwelling of the presenter of the *Soma*.[1]

3. Thou hast often, INDRA, let loose the mortal VENYA,[2] against MANASYU, the son of ASTRABUDHNA.

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[1] The allusion is to the following legend: Sacrifice attempting to escape from the gods assumed a human form, that of a warrior. *Indra*, in the shape of an ant, gnawed the bowstring and then cut off his head. The head of the Sacrifice is said by Sáyaṇa to be the *pravarjya*, or preliminary ceremony of pouring fresh milk into boiling *ghí*. [For references to the *Brahmaṇas*, where the tale is differently told, see Wilson's Ṛig-Veda, vol. vi. Preface, p. 31.]

[2] *Venya* is said to mean *Pṛithu*, the son of *Vena*. Sáyaṇa explains *ṣnathnáḥ* as "hast harmed."

4. Bring forward that SÚRYA, INDRA, who is lingering behind, the beloved of the gods, (awhile) concealed from them.

SÚKTA XXI. (CLXXII.)

The deity is the Dawn; the *Rishi* SAMVARTA, the son of ANGIRAS; the metre is the half-stanza *Trishṭubh*.

1. Come, (USHAS), with the desirable (radiance); let the cows who are of full udders accompany thy chariot.[1] Varga XXX.

2. Come, (USHAS), with kindly thoughts; (it is the season) most honoured by the generous, and which brings the sacrifice to completion.

3. Like bearers of food, liberal in our gifts, we spread the thread (of sacrifice before the dawn), and worship (her).

4. USHAS drives away the darkness of her sister (night); her generative benevolence (harnesses) her chariot.[2]

SÚKTA XXII. (CLXXIII.)

The deity is any inaugurated *Rájá*; the *Rishi* DHRUVA, of the race of ANGIRAS; the metre is *Anushṭubh*.

1. I have consecrated thee, (Rájá); come amongst us, be steady and unvacillating; may all thy subjects desire thee (for their king), may the kingdom never fall from thee. Varga XXXI.

[1] Sáma Veda, I. 5. 2. 1. 7.

[2] Sáyaṇa explains *sujátatá* as "her own prolific faculty." The verse occurs Sáma Veda, I. 5. 2. 2. 5.

2. Come into this (kingdom), mayest thou never be deposed, unvacillating as a mountain; stand firm here like INDRA; establish thy kingdom in this world.

3. May INDRA, gratified by the perpetual oblation, firmly establish this (prince); may SOMA, may BRAHMAṆASPATI address him (as their votary).

4. Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm.

5. May the royal VARUṆA, the divine BṚIHASPATI, may INDRA and AGNI ever give stability to thy kingdom.

6. With a constant oblation we handle the constant *Soma*; therefore may INDRA render thy subject people payers of (their) taxes.

SÚKTA XXIII. (CLXXIV.)

The deity is any *Rájá*, as in the last hymn; the *Ṛishi* is ABHÍVARTA, of the race of ANGIRAS; the metre is *Anushṭubh*.

Varga XXXII.

1. By the *abhívarta* oblation, whereby INDRA has conquered (everything), do thou, O BRAHMAṆASPATI, bring us to sovereign rule.[1]

2. Having overcome our rivals, and those who are our enemies, do thou attack him who assails us, and him who behaves insolently towards us.[2]

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[1] Either the *Súkta* is a play upon the name of the *Ṛishi* (*abhivartena*, *abhivavṛite*, *abhivartaya*, etc.), or his name was suggested by the repetition of the derivatives of *abhivṛit*.

[2] [Sáyaṇa does not comment on this verse.]

3. May the divine SAVITṚI, may SOMA establish thee, (*rájá*); may all beings establish thee, so that thou mayest be supreme.

4. That oblation whereby INDRA became heroic, renowned and eminent, I have offered, O gods, (to you), may I become freed from my rivals.

5. May I become without a rival, the destroyer of my rivals, obtaining the sovereignty, overcoming (my foes), so that I may reign over these beings and over my people.

SÚKTA XXIV. (CLXXV.)

The deities are the stones for grinding the *Soma* plant; the *Ṛishi* is ÚRDHWAGRÍVAN, the son of the serpent ARBUDA; the metre is *Gáyatrí*.

Varga XXXIII.

1. May the divine SAVÍTṚI urge you, stones, by his sustaining (action), be yoked to the chariot-poles, express (the juice).

2. Drive away, stones, the malevolent (folk), drive away evil intention, make our cattle a remedy (against distress).

3. The stones consentient with the central pivot [1] are honoured, giving energy to the sprinkling (juice).

4. May the divine SAVITṚI quickly urge you, stones, by his sustaining (action) for the sake of the worshipper, who makes the libation.

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[1] The *upara* is the large stone in the centre of the four stones, which bruise the plant; the plural is used for the singular, or it may imply the edges of the stone.

SÚKTA XXV. (CLXXVI.)

The RIBHUS are the deities of the first stanza, AGNI of the others; the *Rishi* is SÚNU, the son of RIBHU; the metre of the second verse is *Gáyatrí*, of the rest *Anushṭubh*.

Varga XXXIV.

1. The SÚNUS, (the sons) of the RIBHUS,[1] advance boldly to battle; supporters of all, they have spread over the earth as (a calf) over the mother cow.

2. Bring forward the divine JÁTAVEDAS by means of divine wisdom; may he bear our oblations (to the gods) in succession.

3. This ministrant priest devoted to the gods is brought (hither) for the sacrifice; radiant as the swift-moving sun, uniting (the oblation and the gods) surrounded (by the priests, AGNI) knows of himself (how to worship the gods).

4. This AGNI saves from peril caused by man as (well as) from peril caused by the immortals, a god stronger than strength, created for life-producing (sacrifice).

SÚKTA XXVI. (CLXXVII.)

The subject of the hymn is *Máyábheda*, the discernment of *Máyá*, or illusion (the cause of material creation); the *Ṛishi* is PATANGA, the son of PRAJÁPATI; the metre of the first verse is *Jagatí*, of the other two *Trishṭubh*.

Varga XXXV.

1. The wise behold with their mind (seated) in their heart the Sun made manifest by the illusion

[1] Another interpretation makes it the rays of the sun, which, absorbing all moisture (*viśwadháyasaḥ*), feed on the earth as a calf drinks the milk of the cow.

of the *Asura*;[1] the sages look into the solar orb, the ordainers (of solar worship) desire the region of his rays.

2. The Sun bears the (sacred) word[2] in his mind, the *Gandharva*[3] has spoken it, (abiding) within the womb; sages cherish it in the place of sacrifice, brilliant, heavenly, ruling the mind.

3. I beheld the protector (the Sun), never descending, going by his paths to the east and to the west; clothing (with light) the (four) quarters of heaven and the intermediate spaces, he constantly revolves in the midst of the worlds.[4]

SÚKTA XXVII. (CLXXVIII.)

The deity is TÁRKSHYA; the *Rishi* is ARISHṬANEMI his son; the metre is *Trishṭubh*.

Varga XXXVI.

1. Let us invoke hither for our welfare that

[1] Sáyaṇa explains *asurasya* as "the supreme Brahma devoid of all disguise," and gives as an optional explanation of *aktam máyayá* "united to knowledge, all-knowing."

[2] The word *vách* is explained as the three Vedas; Sáyana citing Taitt. Br. III. 12. 9, "In the morning the deity moves in the sky with the hymns of the *Rich*, he abides at noon in the *Yajurveda*, at his setting he is extolled with the *Sámaveda*; the sun moves accompanied by the three Vedas."

[3] Sáyaṇa derives *Gandharva* from *gáḥ* (voices), and *dhṛi* to hold, and says it means "the breath of life."

[4] [This verse occurs also I. 164. 31. See above, Vol. II. p. 137, and see Yajur Veda, XXXVII. 17.]

TÁRKSHYA,[1] who is mighty, the commissioned of the gods, the victorious, the outstripper of chariots, of irresistible car, the overthrower of hosts, the swift.

2. Repeatedly invoking the liberality (of TÁRKSHYA), as (we do that) of INDRA, let us mount upon it for our welfare as upon a ship; O heaven and earth, vast, expanded, manifold, profound, may we not suffer harm now from (TÁRKSHYA'S) coming to or departing from you.

3. He who has by his strength rapidly spread out the waters for the five castes like the sun by his light—thousand-yielding, hundred-bestowing is his course, like an unfailing arrow,[2] none can stop it.

SÚKTA XXVIII. (CLXXIX.)

The deity is INDRA; the *Rishi* of the first verse is SIBI, son of UṢÍNARA, of the second PRATARDANA, king of KAṢÍ, of the third VASUMANAS, son of ROHIDAṢWA; the metre of the first verse is *Anushṭubh*, of the two other verses *Trishṭubh*.

Varga XXXVII.

1. Rise up, look to the portion of INDRA suitable to the season; if it be cooked, offer it; if uncooked, gratify him (by praise).

2. Repair, INDRA, quickly to the oblation which is cooked, the sun is advanced nearly to the middle

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[1] *i.e. Suparṇa*, the son of *Trikṣha*, commissioned by the gods to bring the *Soma* from heaven. As the *Garuḍa* of the Puráṇas he has a different ancestry. This verse occurs Sáma Veda, I. 4. 1. 5. 1. See Nirukta, X. 28.

[2] [The Nirukta (X. 29) explains *yuvatim ṣaryám* as *prayuvatim ṣaramayám ishum*, "a dividing reed-made arrow."]

of his road; thy friends sit around thee with their offerings as the protectors of a family[1] (attend upon) the migrating lord of the mansion.

3. I consider (the oblation) as cooked in the udder (of the cow), I consider it cooked in the fire, I consider this pure and fresh (oblation) well-cooked; INDRA, wielder of the thunderbolt, doer of many deeds, drink well pleased of the curd of the noon-day sacrifice.

SÚKTA XXIX. (CLXXX.)

The deity is INDRA; the *Rishi* is his son JAYA; the metre is *Trishṭubh*.

Varga XXXVIII.

1. INDRA, invoked of many, thou triumphest over thine enemies; pre-eminent is thy strength, may thy generosity be shown on this occasion; bring treasures with thy right hand; thou art the lord of the wealth-conveying rivers.

2. Terrible art thou as a wandering lion who dwells in the mountains; come from a far-off distant (world); having whetted thy rapid and sharp bolt, destroy our enemies, INDRA, put to flight our opponents.[2]

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[1] *Kulapáḥ* is explained as meaning the sons; *vrája* as *gantavyá gṛiháḥ*, houses to be gone to as if they were inns or caravanserais.

[2] Sáma Veda, II. 9. 3. 9. 1; Yajur Veda, XVIII. 71; Nirukta, I. 10. [In Nirukta, I. 20, *kucharaḥ* is explained as "having a bad gait," the epithets occur in connection with *Vishṇu* in I. 154. 2; see Vol. II. p. 94 above.]

3. Thou hast been born, INDRA, endowed with protecting and desirable vigour; benefactor of mankind, thou didst drive away the man who was unfriendly (to us), thou preparedst a spacious region for the gods.

SÚKTA XXX. (CLXXXI.)

The deities are the VIŚWADEVAS; the *Rishi* of the first verse is PRATHA son of VASISHṬHA, of the second SAPRATHA the son of BHARADWÁJA, and of the third GHARMA the son of SÚRYA; the metre is *Trishṭubh*.

Varga XXXIX.

1. VASISHṬHA, whose (son) is PRATHA by name, and whose (son) is SAPRATHA, has (with them) borne away from DHÁTṚI, and from the radiant SAVITṚI, and from VISHṆU, the *rathantara*[1] portion of the oblation which is offered with the *Anushṭubh* verse.

2. They[2] discovered (the *Bṛihat*) which had been put away, the most excellent substance of the sacrifice which was hidden; BHARADWÁJA took the *Bṛihat*[3] from DHÁTṚI, the radiant SAVITṚI, VISHṆU, and AGNI.

3. Those brilliant deities discovered by their intelligence the principal means of sacrifice which has to be effused, which leads to the gods; these

[1] The usual sense of *Rathantara* is the Sáma Veda, or certain hymns belonging to it. What is here exactly intended is not very obvious, and is not explained by the Scholiast.

[2] *i.e. Dhátṛi, Savitṛi*, etc.

[3] The *Bṛihat* is also a portion of the Sáma Veda.

(priests) have taken the *Gharma* from DHÁTṚI, the radiant SAVITṚI and VISHṆU.[1]

SÚKTA XXXI. (CLXXXII.)

The deity is BṚIHASPATI; the *Ṛishi* his son TAPURMÚRDHAN; the metre is *Trishṭubh*.

1. Let BṚIHASPATI, the overcomer of difficulties,[2] put aside (all sins), let him thrust aside the weapon of the calumniator; may he hurl down the inglorious (enemy), may he baffle the malevolent, and bestow upon the sacrificer health and prosperity. Varga XL.

2. May NARÁṢAṂSA protect us at the *Prayája*[3] rite; may he be (the giver of) felicity to us as the *Anuyája* (divinity) at oblations; may BṚIHASPATI hurl down the inglorious (enemy), may he baffle the malevolent, and bestow upon the sacrificer health and prosperity.

3. May TAPURMÚRDHAN consume the *Rákshasas*, who are the enemies of the *Bráhmaṇas*, (and then proceed) to slay (their) malignant (chief); may BṚIHASPATI hurl down the inglorious (enemy), may

[1] The Súkta refers evidently to technical ritual, to which no key is given by the commentary.

[2] Sáyaṇa explains *durgahá* as the destroyer of those who go wickedly. [It is more probably neuter plural, "may he lead us across difficulties."]

[3] In this place Sáyaṇa says there are five *Prayájas*, and three *Anuyájas* (see, for another enumeration, Vol. I. p. 122, note), and the second *Prayája* has *Naráṣaṃsa* (a name of *Agni*) for its deity, and the second *Anuyája* has *Agni* as its deity.

he baffle the malevolent, and bestow upon the sacrificer health and prosperity.

SÚKTA XXXII. (CLXXXIII.)

The deities are, for the first verse, the sacrificer, for the second his wife, and for the third the *Hotṛi*; the *Ṛishi* is PRAJÁVAT, the son of PRAJÁPATI: the metre is *Trishṭubh*.

Varga XLI.

1. [The wife speaks:] I beheld thee in my mind conversant (with sacred rites), born of penance, renowned for penance; enjoying in this world progeny and riches, do thou who art desirous of offspring beget offspring.

2. [The *yajamána* speaks:] I beheld thee in my mind radiant (with beauty), beseeching (thy husband's approach) to thy body at due season; mayest thou, who art youthful, come up to me; bear offspring, thou who art desirous of offspring.

3. [The *hotṛi* speaks:] I implant the seed in vegetables, the germ in all living beings; I engender progeny upon the earth; I beget children on other women.[1]

SÚKTA XXXIII. (CLXXXIV.)

The deities are those named in the several verses, or the subject of the hymn the benediction of the embryo; the *Ṛishi* is TWASHṬṚI, the maker of embryos, or VISHṆU, the son of PRAJÁPATI; the metre is *Anushṭubh*.

Varga XLII.

1. May VISHṆU construct the womb, may

[1] The share of the *Hotri* in the procreation of living beings is referable to the efficacy of the sacrifices at which he ministers.

TWASHṬRI fabricate the members, may PRAJÁPATI sprinkle (the seed), may DHÁTṚI cherish thy embryo.

2. Sustain the embryo, SINÍVÁLÍ, sustain the embryo, SARASWATÍ, may the divine AṢWINS, garlanded with lotuses, sustain thy embryo.

3. We invoke thy embryo which the AṢWINS have churned with the golden pieces of touchwood, that thou mayest bring it forth in the tenth month.

SÚKTA XXXIV. (CLXXXV.)

The deities are the ÁDITYAS, or the subject of the hymn, or a propitiation (*swastyáyana*); the *Ṛishi* is SATYADHṚITI, the son of VARUṆA; the metre is *Gáyatrí*.

Varga XLIII.

1. May the great, brilliant, unassailable protection of the three (deities), MITRA, ARYAMAN, and VARUṆA, be (granted to me).

2. Let not their malignant enemy have power over dwellings, or roads, or enclosures,

3. (Nor the enemy of) the mortal upon whom the sons of ADITI bestow the eternal light (of life) that he may live.[1]

SÚKTA XXXV. (CLXXXVI.)

The deity is VÁYU; the *Ṛishi* is ULA, of the race of VÁTA; the metre is *Gáyatrí*.

Varga XLIV.

1. May VÁTA breathe into our hearts a healing balm, bringing happiness; may he prolong our lives.

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[1] Yajur Veda, III. 31 to 33.

2. Thou, VÁTA, art both our father and our brother and our friend; cause us to live.

3. That store of ambrosia, VÁTA, which is placed in thy house, give us of it that we may live.[1]

SÚKTA XXXVI. (CLXXXVII.)

The deity is AGNI; the *Rishi* is his son VATSA; the metre is *Gáyatri*.

Varga XLV. 1. Raise the hymn to AGNI, the benefactor of mankind; may he bear us (safe) beyond (the reach of) those who hate us.

2. May (AGNI), who from a great distance shines fiercely upon the desert tract that he has attained,[2] bear us (safe) beyond (the reach of) those who hate us.

3. May (AGNI), the showerer of benefits, who, with his pure radiance destroys the *Rákshasas*, bear us (safe) beyond (the reach of) those who hate us.

SÚKTA XXXVII. (CLXXXVIII.)

The deity is AGNI JÁTAVEDAS, the *Rishi* SYENA, the son of AGNI; the metre is *Gáyatri*.

Varga XLVI. 1. Urge the food-giver, JÁTAVEDAS, (as) a horse,[3] to sit down upon this our sacred grass.

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[1] Sáma Veda, II. 9. 2. 11. 1 to 3. Verse 1 also occurs, I. 2. 2 4. 10.

[2] [*Tiro dhanva* is properly "across the desert." Sáyaṇa explains *tiras* as *práptam.*]

[3] Or, taking *aṣwam* as an adjective, "the all-pervading *Játavedas.*"

2. I offer earnest and ample praise to this JÁTAVEDAS, the showerer (of benefits), whose sons are intelligent (worshippers).

3. May he invest our sacrifice with those bright (flames) of JÁTAVEDAS, that are the bearers of the oblation to the gods.

SÚKTA XXXVIII. (CLXXXIX.)

The deity is SÚRYA, or it may be SÁRPARÁJÑÍ,[1] who is also the *Ṛishi*; the metre is *Gáyatrí*.

1. This moving many-coloured (Sun) has arrived, he has sat down before his mother (earth) in the east, and advances to his father heaven.[2] Varga XLVII.

2. His radiance penetrates internally, drawing (the air) down (through the lungs) after having sent it up,[3] the mighty one[4] beholds the sky.

3. The thirty stations of the day and night

[1] *i.e.* *Kadru*, the mother of the serpent race.

[2] The whole of this Súkta occurs in the Yajush, III. 6–8, and in the Sáman, II. 6, 1. 11. Mahídhara agrees with Sáyaṇa in rendering *gau* "moving" (*gamanaṣíla*). He applies the first half of the stanza to Agni, the last to Súrya, or Agni in that character.

[3] [Sáyaṇa gives an alternative explanation, "setting after having risen."]

[4] Sáyaṇa refers this to the sun; Mahídhara to *Agni*, in the character of *Váyu*: both commentators explain *mahishaḥ* as "mighty."

shine with (the sun's) rays,[1] the voice (of praise) is addressed to the Sun.[2]

SÚKTA XXXIX. (CXC.)

The purport of each verse is its deity; the *Ṛishi* is AGHAMARSHAṆA, the son of MADHUCHCHHANDAS; the metre is *Anushṭubh*.

Varga XLVIII.

1. Truth (of thought) and truthfulness (of speech) were born of arduous penance,[3] thence was night generated, thence also the watery ocean.[4]

2. From the watery ocean was the year afterwards produced, ordaining nights and days, the ruler of every moment.

3. DHÁTṚI in the beginning created the sun and moon, the heaven, the earth, the firmament, and the happy (sky).

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[1] [Or taking *dháma* as accusative of duration of time, "he shines for thirty stations (or *ghaṭís*, one *ghaṭí* being equal to 24 minutes) in the day." The "stations" in the translation in the text are equal to *muhúrtas*, or periods of 48 minutes.]

[2] The two commentators explain this somewhat differently, but agree in the main. Mahídhara takes *patanga* as *Agni*, and makes *vák* the nominative to *virájati*, and *dháma* accusative of duration, explaining it either as the thirty *muhúrtas* (which make up the 24 hours), or as the thirty days of the month during every one of which the diligent *yajamána* sacrifices.

[3] Sáyaṇa says this alludes to the penance of *Brahmá* preceding creation: *tataḥ* is "from that penance," or "from him (Brahmá)."

[4] Sáyaṇa observes that *samudra* means both firmament and ocean; the epithet *arṇava* is added to distinguish the latter.

Súkta XL. (CXCI.)

Agni is the deity of the first verse, the assembly (*samjnána*) of the rest; the *Rishi* is Samvanana; the metre of the third stanza is *Trishṭubh*, of the rest *Anushṭubh*.

1. Agni, showerer (of benefits), thou who art the lord, thou verily combinest with all creatures,[1] thou art kindled upon the footmark of Ilá, (the altar); bring unto us riches. Varga XLIX.

2. Meet together, talk together, let your minds apprehend alike; in like manner as the ancient gods concurring accepted their portion of the sacrifice.

3. Common be the prayer of these (assembled worshippers), common be the acquirement, common the purpose, associated be the desire. I repeat for you a common prayer, I offer for you with a common oblation.

4. Common, (worshippers), be your intention; common be (the wishes of) your hearts; common be your thoughts, so that there may be thorough union among you.

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[1] Lit. "thou mixest, associatest all things." [Sáyaṇa, "thou alone amongst the gods pervadest all living beings."] Mahídhara (Yajur Veda, XV. 30), "thou givest the sacrificer all the objects (*phaláni*) for which he prays."

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